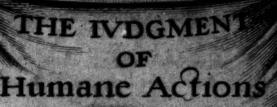
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Amost Learned & Excellent Freats
of Morral Prilosoprie, which fight
agayns tvanytic & conduceth to the

fundinge out of true and perfect Felicytie.

Written in French by Monfieur Leonard Marray
And Englished by John Reynolds

LONDON

Imprinted by A. Mathewes for Nicholas Bourne at & Royall Exchange 1629





TO THE RIGHT HONOVRABLE, AND truly Noble, EDWARD Earle of DORSET, Lord Lieutenant of his Majesties Counties of Suffex, and Middlesex: Lord Chamberlaine to the Queene: One of the Lords of his Majesties most Honourable Privac Councell, and Knight of the most Illustrious Order of the Garter.

His Singular good Lord and Master.

RIGHT HONOVRABLE,

Dedicatorie



dent, or Heavenly prouidence, meeting with this late imprinted French Treatife, of The Judge-

ment of Humane Actions towritten by

A 2

Monsieur

Monsieur Marande (a name that I more honour then know) and diving into the perusall thereof, I found it for matter so solide, and for phrase so curious a Master-peece of Morall Philosophie, that I save my selfe engaged; yea and in a manner bound to deuest it from its French garbe, and to sure it in our English attire and habite; as desirous that England, as well as France, should participate of that benefit and Felicitie.

But as I was entering into this taske, and casting my selfe vpon the resolution of this attempt; I was instantly met and affayled by an obstacle of no small importance; For considering that France hath now made, and declared her selfe Englands enemie, and consequently given vs no instance or reasons to love French

men, but many to hate them of theres fore in honour to my Prince and Country; to whose prosperity and ser uice, my best blood and life shall every bee prostrated at first began to res iect this Booke, because written by a Frenchman, and To to looke on the translation thereof, rather with an eye of consempt then of affection : But at last recollecting my thoughts, and considering that Peace is the gift and blessing of God; and Chanty the true marke of a Christian, I therefore from my heart and foule wishing and defiring, a safe, honorable, and perdurable peace betweene these rive mighty neighbour Sister Kingdomes in parcis cular, and to all Christians, and the whole Christian worldingeneral And also well knowing that Learning is vniuerfally to be cherished, and vereue hopes A 3 honou=

places of the whole world, without exception or distinction, then (these premises considered) this my last consideration prevailed and vanquished my first, and so I re-assumed my former designe and resolution to finish it; although (in regard of the deepe matter, and the knottie, and elegant stile thereof) I ingeniously confesse, that many Gentlemen, both of England and Scotland, had beene farre more capable for the discharge and performance thereof then my selfe.

Having thus made my selfe an English Eccho to this French Author, and now in these times of Warre taken this Booke, as arich French prise, and landed him on our English shores; Where should this imperof my labour looke, but on your Hoton whom my

hopes

hopes & heart have ever looked, or to whom else should it flye for harbour and shelter, bur onely to your Bords Ship, who (in all the stormes and terms pelts of thefermy weather beaten fers tunes) have to graciously and generi roully served me both for theker, and harbour, when the immerited malice of some, and the vndeferned ingraffs tude of others have denied it men The which yet I fpeake and remember, more out of tenfibility to my lelfe, then any way out of passion, much lefte of Envir to them as resting contented wich this reloution, to keepe the griefe thereof to my felfe, to leave the shame to them, and to give the thankes and glory to your Honourcis dount of wor or Asthis Booke of Marande is curis ous no he made his Dedication there? of wherefore ded by the fame, and not luftre A 4

lastre of his lexample, it could do eno less them ammirate him hereimpfor as he directed it to the Cardinall of Rich chelieu Sonyour Hordings Merits and my duties enforcemend inferibe is 19 your Honour sty bo are as much the Cardinally equall do Vercues as by many degrees his Superiour in bloud of lome, and the vodeftois transfire trads ofwoods llowell diguddele chart Thell rather viscong mine Author, then right, mylelfroto eichtor profferange Pangerika (to his Merits land Judges pears) non this his Booke; because of it felfe it historiendisplo formes hid acts that paroes Net, when your Lord! modellard sullastique that she spide row so much time from your great and weight affaires of cobe State, Ato give divitor this perulally band dontemo plationness this his Booked and doubt lufter not

I.be Epistle Dedicatorie.

knowledge, that Marande herein, as another Cornelius Agrippa, learnedly fights against the Vanitie of Humane Sciences, and as a second Montaigne indiciously contests against the poyson of our hearts, I meane against our intemperate (and therefore our pernicious) Passons.

rich Treasurie and Sacrary of Nature). He (with a zeale and indgement euery way worthy of himselfe laughes at the Vanitie of all Humane Artes, and Actions, as also generally at all the presumptuous and profane professors thereof; and by reasons as cleare as the Sunne; passeth his indgement on them, proving GOD to bee the sole Author, and Giver of Wisdome; and that GOD, and none but GOD ought

ought to bee the onely object of our desires and affections. Here hee hath deuested and stript our passions maked, and curioully delineated and depointed them to vs in their true colours, and naturall deformity. Heere he hath raught vs to beleeve, and our thoughts and resolutions tooknow, that exorbitant Ambition produces most commonly the bane of our hearts, the poylon of our mindes, and the Arch-Enemie; and Traytor to our owne fortunes and f licitie. Here hee hath curiously arraigned, and anatomized the power, and functions of the Senfes, and shewed vs how violently and malicioully they every moment conspire to compupe our bodies, and es bel tray our foules to linne, and volupeul oulnelle Here he hashibrought home to our Whiterstanding and Indgement, dono what

what power our soules have ouer our bodies, and God ouer our soules, and that our bodies can expect no true tranquillity, or felicity here on Earth, except our soules doe first fetch it from Heaven, and derive it from God. And here hee hath crowned Reason to be the Queene of our soules, and adopted Vertue to bee no lesse then a Print cesse and Daughter of Heaven, and taught vs how tenderly and religion oully we ought to love either, and hoo nour both of them, fith thereby, they will then infallibly prooue the two spirituall guides to conductive to true happinesse in this life, and consequent ly col bring vs to true felicity and glory in that to come side of the farmer of the fire

Which confidered : As also that such is the vninerfall iniquity of our times & the generall depravation and Thes,

corrup-

corruption of our lives and manners, that through the darke cloudes of our humane Vanitie, and Ambition, we many times cannotifee Reafon for Pafe fion, nor permanent Felicitie, for tran-Story Delights, and Pleasures. And therefore that the World (or rather the Courts of Kings and Princes which is the pride and glory thereof, very often vieth vs not as a Lady of Honour, but as a debothed Strumpet or Courtifan; who many times frangleth vs, when thee makes greateft thew to embrace and kille vs. and the which in that regard and conaderation I may pertinently and properly parallell to the Panther in hofe skinne is faire, but his breath infectious. Therefore out of the zeale of my best prayers, and chercandour and ihtegrity of my best service and with Thes, COLUD

thes, eternally defiring and wishing, that your Lordships prosperities and Honours may bee as infinite as your Vertues and Merits, and as immortall, as you are mortall; I hope, and implore, that your Honour will pleafe to pardon this my presumption, for proffering vp this poore Epiftle to your rich consideration; and for being so ambitious to make this voworthy trapflation of mine soare so high as to your Honourable protection and patronage, in affixing, and placing your Noble name thereto, as a Stately Porch, or Front, to this rich and stately Temple of Vertue.

Not, but that I perfectly know that your Honour is plentifully and aboundantly furnished with great variety of sweet preservatives, and sound, and sa lubrious Antidotes, both against your owne

owne humane passions, as also against the frownes, and flatteries of the world: But yet I could give no satisfaction to my selfe, before I had given this Booke the desired (though not deserved) honour to kisse your Lordships hands; For the Transplantation thereof being mine, my Duty, and Service prompted mee that I must needes direct and consecrate it to your Homour, as well by the right of a just propriety, as by the equity of a commanding obligation, and therefore of a needs a cessary consequence.

Againe, your Honour louing Vertue, and cherishing Philosophie, so tenderly and deerely in your selfe, I thought that others would be the sooner induced and drawne thereto by the powerfull influence of your Example, and therefore, that the Dignity and Lustre

fure pasport to make this Booke passe current, with the different affections, pallates, and censures of his Readers whom now it goes foorth to meete with. In which regard I hold it more presumption in me toward your Homour, then neglect towards them, to make this your Episte serve likewise for them, as being equally resolved, neither to court their favours, nor to feare their reprehensions

And heere before I shut up this my Epistle. I beleech your Honour to bee pleased farther to understand, that in this Translation I have sometimes borrowed from the letter, to give to the sense, by adding voluptuousnesse to pleasure, shewe to apparance, and affliction to chill, or the like, A liberty which I hold tolerable in a modest until

Interpreter, As also I have sometimes added griefe, to paine, although according to the rules and grounds of Logicke, I know that the last hath reference to the body, and the first to the Soule: But I did it purposely to make it speake the more fignificant and fuller English; because your Honour knowes so well, as no man better; that as other Languages, fo English hath her peculiar Idioms, and proper phrases and Accents, which may but (yet in my poore opinion and Judgement) ought her to be orbitted pleased farther to vaderaboras lasarior

Lordships patiences oblut will leave this Booker toldis fortune, and my leste to your wonted Honourable fauour, A So wishing all encrease of Earthly happinessel, and heauchly selicity

felicity to your Honour, to your Honourable, and most vertuous Countesse, and to those sweet and Noble
young Plants your Children. I will
liue and dye in the resolution, euer
to be found

Your Honours humblest Seruant,

IOHN REYNOLDS.

A

The trapple Dedicatorie.

felicity to your Honour, to your Honour nontable, and noof vermous Countelle, and to thole for and Noble young Plants your Children. I will little and dye in the refolution; energo be found

Your Honours hamblest

IOHN REYNOLDS.



A TABLE OF THE Discourses, and Sections which are contained in this Booke.

The first Discourle governo bank hay

Science (or Knowleding To more and feale of

in mothing elfell buothes : transpery, and via

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of the Senses.

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fam eft

a 2

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Section III.

Nature being icalous of secrets, permits not the Senses to discouer the Essences of things, nor that they can convey any thing to our understanding that is not changed and corrupted by them in the Passage.

Section IV.

Science (or Knowledge) is the marke and seale of the Dininity, but that which resides among as here in Earth, is nothing else but abuse, trumpery, and vanitie.

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Section V.

Man having some knowledge of himselfe (although it be imperfect,) as also of those whom he frequents, her contemnes their Learning, and esteemes none but that which is growne in forraigne Countries, or which her receives from an unknowne hand.

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of opinion.

Section 1. ?

To cut off the Liberty of Indgement, is to bereauch the Sunne of her light, and to deprine man of his fairest

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THE

THE LVDGEMENT OF HVMANE ACTIONS.

The first Discourse.

Of Vanitie.

SECTION. I.

Man diverteth his eyes from his condition, not to know the deformitie thereof, and abandoneth them, to follow his owne vaine imaginations.

Y enterprise to depaint, and chalke out the vanitie of Man, hath (it may be) no lesse vanitie in his designe, then in his subject, but it greatly skils not to what I intend

to speake, for whatsoeuer I say, or doe, I still

aduance; I say, it imports not where I strikes for all my blowes are directed and bent to fall on Vanitie; and if the Penfill be not bold, and the Colours lively enough, we will imitate the industry of that Painter, who being to represent (in a Table) the forrowes of those who assisted at the facrifice of Iphigenia, most ingeniously ouervayled the face of this Virgins Father with a Courtaine; as well know. ing that all his art and industry was incapable, and confused herein; if hee should vndertake to represent at life all the parts and passions which forrow had so linely imprinted on his face. It were a happinesse if onely to overvaile the face of Man, were to couer all his Vanities, but when wee have extended this vaile or courtaine ore all his body, I much feare there will yet remaine more to be concealed and hidden, then that which wee have already couered: Forthis imagination cannot suffer this constraint, and his desire which followes him with out-spred wings, findes no limmits but in her infinity.

Man is composed of body, spirits, and soule; This animated body participates most of earth, as neerest to the place of his extraction, and to say truely, is a straying and a vagabond plant; The spirits participate most of the ayre,

and

and serue as the meanes or medium to fasten. ioyne, and stay the soule, which falles from heaven into the body of men, as a ray or sparkle of the Divinitie that comes to reside in an vnknowne place. Those spirits which dwell in the bloud are as little chaines to vnite and fasten the soule to the body, which comming to dissolue, from thence followes the entire dissolution of this compound. They participate as partakers of these two contrary natures by the extremities; that which is most pure and subtill in them, is vnited to the superiour parts, as that which is groffer is vnited and fastned to the affluence of bloud; and these are they that so dexteroully make affections to flye from one to the other subject, which they embrace so strictly and deerely, and in this marriage is sworne communitie of goods and wealth, or rather of miscry, they have no longer but one and the same interest, and in this mixture, actions as passions distill from these different springs, by one onely and the selfe same pipe. They wedde themselues to contentions and quarrels, which are not eafily appealed; but notwithstanding this discord, they maintaine themselves in their perpetuall warre; fearing nothing but peace, which is seperation. separation. Dothit not seeme to thee, O man, that thou much deservest to bee lamented and pittied, fith in the composition of such diffe. rent pieces, thou findest thy selfe engaged to calme the stormes and tempess which arise in thy breast, by the contrary motion of so many different passions. If thou wilt cast thine eyes vpon thy birth, thou shalt see, that after ha. uing languished nine monthes in prison, fedd and nourished with the waters of rottennesse and corruption it selfe, thou commest into the world with cryes and teares for thy welcome, as if despight of thee, that Destiny had placed thee on Earth to sweat vnder the heavy yoke and butthen of a miserable slavery; but grieve not at thy teares, for they cannot be imployed to weepe at a more miserable condition then thine owne; because among other creatures thou are the most disgraced by nature; aban-doned naked on earth without couering, or Armes; swathed and bound, and without knowledge of any thing which is fit or proper for thy necessities. And reason it selfe which befalls thee afterwards (as the onely advantage whereof thou mayst vaunt and glory) doth most commonly turne to thy shame and consusion, through vices and interiour difeafes

eafes which it ingendreth in thee.

Vnfortunate that thou art, those weapons which thou imployest to thy ruine, were given thee for thy conscruation. Me thinkes those barbarous Indians of Mexico doe fingular well, who arthe birth of their Children exhort them to fuffer and endure; as if nature gaue no other prerogative to man then miserie, whereunto hee is lincked and chained by the miffortune and dutie of his condition. Let vs confider a little, that his first babling and pratting yeares are watred with nothing but with his eares; His infancy full of altonishment and feare, under the rod of his superiour; His riper yeares discouer him by all the parts of his body and foule, & expose him to the inevitable snares of Loue; to the dangerous blowes of fortune, and to the stormes and fury of all forts of Passions. In his declining age, (as broken with fo many cares, calamities, and labours,) hee flyes but with one wing, and goes coasting along the riuer to land more easily, posfessed and tormented (neverthelesse), with many vnprofitable and superfluous thoughts. He is afflicted at the time present, grieved at the past, and in extreame care and trouble for that to come, as if he now beganne to live . Hee perceives

perceines not his age but by his gray haires, and wrinkled forehead; and most commonly hath nothing remaining to testifie that he hath lived so great a number of yeeres, but an old withred age, which enclines him to a general distaste of all fruits that his weake stomach cannot digeft, which often imprints more wrinkles and furrowes in his minde then in his face; His body bending and bowing, which is no longer supported but by the ayde and affistance of others, like an old building ruinous and vncouered in a thousand places; which by little and little seemes to end and destroy it selfe. Whiles his fugitite soule, (which meets nothing else in this fraile Vessell but that which is either fowre or vinowed,) feekes by all meanes to breake her alliance; and in the end retires, being infinitly weary to haue so long conducted and supported so decrepit and heavy a burthen, loden with all miseries, as the sincke and receptacle of all, griefes and euils; which the influence of Heauen continually powreth downe vpon the face of Earth. Nothing so weake, and yet so proud; Let vs heare him speake, with what boldnesse doth he not praise his audacious front. His heart is puffe vp and swelld with glory, and many great bumbasted Words.

Words, as if mounted on some Throne, hee formes himselfe an imaginary Scepter, for a marke of his Soueraigne greatnes; Hee hath (faith he) the Dominion and Empire ouer all things created, He commands all beafts, The Sunne, Heauen, and Earth are but the ministers of his power; But wretched and proud as thou art, dost thou beleeuethou hast power to command where thou haft no right but in thy obedience Thy inclinations, fortune, and mis-fortune, which droppe and destill on thy head through those celestiall pipes; doe they not constraine thee with blowes, and stripes to stoope and acknowledge their superintendency? Bow downe, bow downethine eyes, for it is farre more proper and connenient for thee, If not that after the custome of the Thracians, thou wilt shoot arrowes against Heauen, which will after returne and fall on thine owne head; And if for the advantages and priviledges of the body, thou wilt preferre thy selfe to all bealts, vouchsafe onely to enter in comparison with a few of them in particular: The courage of the Lyon, the strength of the Elephant, the swiftnesse of the Stagge, and the particular qua-lities which are found in others, will proofe thee farre inferiour to them. Having thus walked ked thine eyes upon the garden knots of this world now make a reflexion thereof in thy felfe, and if thy judgment retaine any ayre of health, i know thou wilt fay with me (or rather with wife Solomon) That man is nothing else but wanity with aux and within, in what forme and posture of vice so ever thou contemplate him: Then wee shall have the assurance to say with the Philosophers, That laughter is proper to man, And proper indeed it is, according to the rules of Democritus, to laugh and mocke at his folly, as at his Vanity. That other Philosopher more pittifull then this tellified by his weeping, that hee had no other weapons then teates to defend the blowes, and wipe the wounds of fo miferable a condition as ours; That if we enquire by what right he imposed on his companions, the burthen of so severe a law, and so ponderous and pressing a yoke, I finde that hee is no way excusable but in this, that hee submitted himselfe to the same slavery and seruitude. The equality of our euils herein doth some way extenuate and cut off the just subject of our complaints; For he which sees himselfe fettered to the fortune of an iron chaine, although thou have inroled him among the number of thy naues; yet hee may neverthelesse vaunt to see thee

thee fight under the displayed Ensigne of the fame misfortune; not like himselfe tyed to an iron chaine, but to one a little more honou-rable; as it may be to a chaine of gold; or peraduenture to a bracelet of haire, which cap-tinates thy heart and liberty vnder the tempting lures of a young beauty; or elfe by the linkes of thy Ambition; which inseperably chaines thee to Fortune; fith all fores and degrees of living is but flavery, & that the Scepters of Princes are farre heavier in their hands then the crookes of innocent Shepheards, That if no condition have power to exempland dispense thee from this slavery, what shall wee which at thy birth powred into thy breaft fo many miseries; or rather the defect of thy knowledge and judgement, which enwrapped thee in so obscure and thicke a cloude, that this blindnesse makes thee every moment stumble against the good which presents it selfe to thy eyes, as against euill; And that in this ignorance thou art as a Ship abandoned to the fury of the waves, which the horrour of the night hath surprised in the middelt of a storme and tempest, wherein in the searc of shipwrack, the furest places where his good fortune throwes

him, gives him no leffe aftonishment, and feare then the most dangerous places. For the fauours of Nature should still put thee out of the suspition of her malignitie. What hath thee not done to prevent and remedy the discontent which may arise in thy heart through an object to full of discontent; the hath hid from thine eyes and fight, the most fecret parts which give the life and motion, as the weakest and most subject to corruption; and the most vile; because they resem. ble the inward part of the foulest beast of all: And indeede thee hath given thee eyes to fee abroad onely, and to admire in the world, as in a Temple, the lively images of the Divinities But as for those things which are without vs, could she doe any thing better, or more aduantagious to man, for the cololation of so many afflictions and griefes which incessantly affaile him, then the habit or custome thereof, as a sweet potion which administreth sleepe, and easeth that part whereunto it is applied to operate his effect with more facilitie and leffe contradiction: This fauour (in my opinion) is not the least Present which she could give him, For a habitude of fuffering afflictions dulleth the first edge and point thereof, and hardneth the

the body to the performance thereof: And furely if the griefe which wee very often feele and endure, had so much violence in the continuation, as in the first excelle thereof, the courage and strength of man would proue too weake so long to resist it: The Irons which were clapp'd on the hands and feete of the Philosopher, seem'd not so heavie to him the second day as the first, and when they tooke them from him, to make him swallow downe the poylon which was prepared for him, that very day and time hee faw his confolation to spring and arise from his griefe, and in the middest of his tortures and executioners the subject of pleasure and joy. Consider then if there remaine any thing to thy pride where-with it should swell, and growe so great, but Vanity, and what weapons there are left thee to fight against thy misfortune, but onely Pati-ence, which ought to make thee acknowledge that thou art indebted for thy flauery, but onely to thy selfe, because Nature hath assisted thee with her best power; and that for the rest shee referres it hee to ordaine according to the rules of thy sufficiencie: Or if thou wilt yet know the head spring and originall, from whence arise so many discontents in our life, it is because

men feare as Mortalls, and defire as Immortalls: They binde the living to the dead, Diuine with Humane: They will ingraft the head of a God vpon the body of a Hogge: so their desires which are derived from this superiour part, giues no end to their impatiencie: Their feare in this foule and inferiour part, gives leffe truce to their true torment, and the one and the other draw for our misfortune an affliction and paine of that which is not, because they labour for the future as for the present, upon the empty as yoon the full, and yoon the inanitie as the substance: Enterprises begun hold our mindes in sufpence, those which are desperate, in sor-row; as if some by as which we have to manage and turne those things which present themfelues to vs, could not meete but with caufes of affliction and misery; and as if ambitious of our owne misfortune, wee deuance and runne before to meete it, and that it were impossible for vs to gather a Rose, except by the prickle. Allo griefe hathmore Art to make vs feele it, then pleasure hath foy to make vs tast it: A little affliction present vs farre more then an extreame contentment, and in renoking to minde those things which time hath stolne from our eyes, it seemes that our memory is hetter

better edged by the sharpnesse of those things which we have felt, then by the polishing of hose things, which have but as it were ra-ed our understanding. Our remembrance cannot keepe firme, his foote slides, and as soone sailes him. Our thoughts slye voon things past, and stop not but at that which she findes sharpe, angry and difficult to digest: so the time past which afflicts vs, the present which troubleth vs, and the future which denounceth warre to our desires, or seares, doth hinder vs from re-ishing any thing which is pure. Homer who out two Tunnes at the entry of Iupiters doore, of Good and Euill; ought to have said, that the Good was referred for the Gods, and the other remained in partage to men; or that Impiter being a louer of that which was good, as hee is the cause, was too couetous in his expenses, and with one hand was too prodigall in powring out Euils vpon mankind. Good and Euill is in all things, and enery where intermixed fo confusedly, and are so neere one to the other, that it is not in our weake power to marke the difference thereof, except by that place which doth neerest touch and concerne vs, which is that of griefe and forrow; Which side so e-uer wee bend or encline, it is still towards that

that of mifery. Consider the inconstancy and irrefolution of thy defires; It is not in thine owne power to stay firme and permanent in one condition and qualitie: That if thy sensual appetite could bee the Judge and Arbitrator of her owne voluptuousnelle, and that shee were left to doe what shee pleased: I yet doubt that shee would still finde some thing to craue, or defire; For this hungry and insatiable desire, which carrieth her to that which is not; and the displeasing taste which is intermixt in the enioying thereof, makes vs presently weary thereof; Which is the reason, why the Wiseman craued nothing of GOD, but the effects of his dinine will, requiring that which was truly proper and necesfary for him: But as our defires are waving and different, so our will is weake towards good or euill, and cannot absolutely beare it selfe towards the one and the other, without some bruse or hurt, derived from the croude and confusion of our owne proper desires. We can difficultly agree with our felfe, and none with a firme and an affured heart can fuggest any wicked act; but that his conscience repines and murmures within him: Shee cannot consent vnto crime, and thorowe so great a masse of

flesh, she discovereth and accuseth her selfe for want of witnesses: Or if despight her power the cannot disclose it, yet shee then secretly scratcheth, and incessantly excruciateth her selfe: Constancie and Vertue which the Philosopher would lodge in the heart of the Wise man, as in a sacred Temple, is it so firme that it will neuer shake : No, it is a Vanity to thinke so. But as the world is but a perpetuall dance or brawle; so shee goes from one dance to another a little more languishing. And as in a sicke body the parts lesse offended with paine, and the contagion of the difeafe, are termed found: fo among this great troope of men the least vitious are termed vertuous; and wee terme that firme and constant, which moues not with fo much swiftnesse and leuity as the rest. Qualities have no title but in the comparison. Those Boates which seeme so great on the Riner of Seine, are very little at Sea, and that resplendant vertue of the antient Philosophers, which diffuseth and darts forth so much brightnesse among vs, doth owe this advantage to mens folly and ignorance: Shee will be found vitious, if shee submit her selfe to be founded, land to fuffer the last touch and triall, because the divine wisedome hath bap tised

tised ours with Vanity, Weakenesse, and Folly! To give it more Firmity, shee hath neede of a foundation, more solide then the heart of man! For as the fixed starres in their disposition and scituation, ought notwithstanding to obey the course & motion of heaven; so constancie doth alwayes wheele and wave about, and despight her selfe, is obliged to the motion and inconstancie of that whereunto it is tyed and fastned. The wisest doth nothing else but goe aftray in all his actions; and if he strike vpon the point of constancie, it is most commonly by indirect meanes and wayes: Hee neuer aymes where he strikes: Hee resembleth those Muskatieres, who knowing their defect or fault, take their ayme higher or lower: And indeede if hee cannot vanquish his vices, hee transformeth himselfe as Achelous, to steale himselfe away out of the hands of his Enemies, and so endeuoureth by conniuing to escape them. If he cannot choake the seede in his breaft, he will enforce himselfe to change the fruites, by the graft of some different passion, which hee will ingraft vpon the foote and twigge of this. In this manner hee will finde the meanes to lose the thought of displeasing remembrance, in the throng and crowde of fome

some other thoughts and divertisements, where the loseth her trace and steps, and infensibly erreth and strayeth from vs; To shew, that Inconstancie resounds aloude the jurisdiction which she hath in our hearts; yea in the most inward and secret motions of our soule, a small matter stayes vs, and a matter of smaller value doth divert vs: The externall shew and apparance of things deceives vs; and doth touch vs as much, or more then truth it selfe. The complaints of Ariadne, which wee know to be a fabulous invention and fiction, doth almost drawteares from our eyes: The feigned action of a Tragedian, makes vs shake and tremble: And Cafars Roabe engendered more griefe, and fedition in the hearts of the Romanes, then his fresh and bloudie death could possibly doe.

SECTION II.

The Wisedome of man cannot free it selfe from Vaz nity, so naturall shee is to it.

Wholoeuer will busie himselfe to controle the Vanity of popular spirits, who more cherish the ornament of their face

then

then of their life, and who feare lesse to see the Common-wealth in disorder & consulion then their Periwigge; doe not testifie much lesse in their owne proper actions, as if hee should im-ploy his time, and study to number the waves, and sands of the Sea: But our intent and designe is to seeke in the condition of man, if hee can finde some Throne so high erected and elevated, that Vanity cannot attaine to it: It must not be in the Thrones of Princes and Emperours, nor ingreat Offices and Dignities, for then she is lodged as in her Fort and Castle, and hath already surprised all the approaches and auenewes. Wee shall finde it in some lower seate or station, as in the degree of Vertue termed Wisedome, which resisteth Iron, Fires, Ty-rants, and other Instruments of fortune. Those noble Vestments wherewith the Antients delighted to decke and adorne themselues, are not much lesse to be esteemed then themselves, she hath not much more reality in the forme then in the matter. The dreames of these Philosophers have had no lesse Art to forge them, then to cause them to bee beleeved. It is a faire Princesse which holdes vnder her feete Fortune chain'd, and the world captine: It is pittie that it is not a body, as it is but a shadowe,

nd the shadowe of an imaginarie fantasie? ose who have given vs such great advantages paintings, it may be have never seen extreame riefe & sorow but in pourtrait. That Philosopher ho with a feuere countenance reproached to s forrow, that it was not capable to make him complaine, or to stoope his courage by his hard vsage, in my opinion yeelded him he age and acknowledgement enough by this refe. The onely difference of him with others. is because hee complain'd in other termes, as those who discourse of their loues by silence." If he had beene dumbe, he had yet had a greater duantage, in not confessing that griefe and not ine was an euill. But I thinke we neede not oply any other tortures to make his experithereof. To shut our mouth to our complaints, wee cannot exempt or shutte our breast from eriefe, which as a furious fire, if it have not vent by this fighing place, will growe the more enflam'd by its constraint: Hee will finde it as therpe and irksome as a poore Country labourer: To be braue and proud in his words, will not any way diminish his sence thereof, for vertue confisteth onely in his patience, but s, falubrious and wholesome remedy neuer wants,

wants, but to those who are in despaire. O that wee were happy if this vertue could be found amongstvs; yea vpon the walls of a besieged Citie all dustie, our hands full of galls, and all couered with wounds and bloud, as faith Seneca But wee shall as soone finde cowardise as gene rosity, and choler as valour, which in the fear of facking a Towne, or of our totall ruine, of the infallible losse of our dignity, wealth, of family, borowes the apparell of valour, and we der that strange name and vesture, steales the name and glory of Vertue: In any other place where we will lodge him, wee shall finde no thing but his colours. If our particular Interes presse vs of that side, which it makes v stoope and bend, wee would have it to beth high way of Vertue; and to make it flexible to our actions, we give it so many disguises, the to establish it in his first Being, it will not be our power, nor it may be in his owne. If the will permit her selfe to be disposed and mana ged by vs, it must be grosly, shee must suffe our corruption, and wholy forget what sheek to cloathe her felfe with our weakenesse: Th firmest Instruments wherewith wee may sta and stop her, are our naturall weapons, as Weal nesse, Inconstancie, and Vanity; for how true fal

alse is Wisedome, which gives place to fren-ie, a burning Feauer, and decrepit sicknesse? Vhat temperance did the Philosopher observe the embraces of his wife? Let vs confesse hat in what degree or quality so ever hee be, hat he is alwayes man, and that he cannot forbeare to act and play his owne part, what acti-on so euer hee will counterfeit, for his Maske nd disguise, is pull'd off by truth. Take away he opinion of euill from a foole, and that of ood from a wife man, you will bring them both into their shirts, and then finde that they retwo men, which differ nothing but in their parell; And extreame folly hath yet this af-nity with much wisedome, that they are not oyned, and yer not farre distant, and that they e constrained to borrowe one from the other, hat which makes them appeare in their thiefest oftre and glory. Consider if the soule (in the egree of temperancie) can produce any thing, ut that which is vulgar and common; or if she vill discouer any greater then accustomed, shee nust rush forth of herselfe, shee must violently raw vs, and taking the maffle in her, teeth, shee must beare vs vpon her selfe, with as much temeity and rashnesse, as that young Sonne of the Junne did his Chariot: But the excellence of

Vertue confifts not incleuating our felues high for it matters not where wee are, fo wee bein rule and order. The power and greatnesse of the minde, confifts not in an extraordinary mo tion of running, but in a firme, constant, and sure pace, and still equall to himselfe: Wha then shall this rashfally bee, but irregularity and this irregularity but a degree of folly: Le vs seeke the confirmation of my speech in the Schoole of the Philosophers. Plato beleeved no that a solide and sound Vnderstanding ough or should knocke at the gate of Poesie, because the Poet (faith he) fitting on the chaire of the Muses, furiously powres forth all which come into his minde, without tasting or digesting it It escaped from Homers tongue; That it is good fometimes to be a foole: Cato affirmes, that the best wits are those which have most variety But Aristotle makes it cleare, that a Wit which mounts it selfe into the supreamest degree excellencie and rarity, is indebted to his irregularity, which issueth forth from his seat of Wisedome, and is therefore of the jurisdiction of folly, as if the soule had no surer signed her perfect health then sicknesse: It is a mil fortune to owe his Wisedome to folly, his glory to contempt, and his reformation w

Vice. To sprinckle on vs Oracles and Prophefies, according to the divine Philosopher, the soule must abandon her viuall custome and pace, and be furprised, and forced by some heauenly raptures and rauishment, thereby to steale (as Prometheus did fire from heaven) the fecrets of the Divinity. That if hee whom antiquity beleeued, to merrit the name of Wiseaboue all other men, hath refused it as vnworthy (although Humane Nature enforced it selfe to produce him as a bright Sunne among the shining wits of his age) by what right and jurifdiction must we attribute it to him. Shall wee be Iudges of that whereof wee are incapable, and shall our ignorance have this reputation aboue his knowledge, to be beleeved more true therein: We are prodigall of that which we have not, and thinke to judge more truly then he, of those colours which we have never seene, and whereof himselfe alone hath had some knowledge, though imperfect. Is it not true that Socrates had more knowledge of his wisedome, and of himselfe, then all those vulgar people, who with confused voyces, and ill affured words, would be wifer then him in this Art and Science of wisedom ? Socrates had too much freenesse in his soule, to vie any counterfeiting

terfeiting disguise; that if hee would attribute to his modesty, the contempt which hee made of himselfe, his wisedome, and condition, I will esteeme him guilty of no lesse vanity, be-cause there is no lesse errour and vice, to conceale and couer the truth one way, then another. Let vs therefore stay at his free confession, rather then to our owne rash judgements; and yet notwithstanding wee shall give him no lesse praise and glory then antiquity hath done. But let vs receive this contentment, that it be done in our fight, and to our knowledge, and that hee drawe vp Art and Science from the bottome of his ignorance, and his greatest and iustest glory, (with so much reason and iustice) to have despised and contemned himselfe; And from thence let vs deriue this confequence or Corollary: That the power of man goes no farther then this point, to cause to issue and streame foorth some rivolets of cleare water, from the bottome of a deepe and dirty Well: Hee still sauours of slime and dirt, and if hee haue strength enough to diffemble it to our fences, hee hath not sufficient art to disguise it to the truth. Hee deemes himselfe powerfull through the vse and frequecie of his owne opinions. He resounds aloude the wealth and treasure

treasure of his imagination, and hath reason to prise and value them at so high a rate, because all his riches is but a dreame, his felicities but in outward shewe and appearance, his prerogatiues but in discourse, and hee himselfe is nothing else but vanity and lyes. Chiron who refused the immortality which was offered him by the Gods, had learnt in the Schoole of Na. ture, the esteeme which he should make of so miserable and wretched a condition; wherein there is nothing immortall but vexation and labour, nor mortall, but contentment. Wee liue in forrowes and afflictions, or rather they liue by and in vs, and for the defect of true caufes, we adde phantasticall bodies thereunto to afflict vs. And if we are reduced to this point, to have nothing without to paine vs; wee yet make our felues enemies of our felues, as if our peace and rest were but in contradiction, and our tranquillity in perpetuall apprehension and feare. But let vs proceede to examine the other springs and lockes of his nature, thereby to discouer them; to see whether wee shall finde more or lesse Vanity in him, although notwithstanding we purposely conceale the greatest part thereof; For if all were discourred, it were to be feared, that it being but Vanity, it would

would all proue but winde, which would carie away with it the subject whereon wee are to entreate. Swall baswage of

The end of the first Discourse.

foled the immortality which was offered by the Code, thad learns in the Schoole of the tare, the effective which he should make a difference and precided a condition; wherein

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our manquillier, in perpenul apprehention and feare. But let vs protecde to examine the other forings and Jockes of his nature; thereby to ad Tace them; to fee whether wee field finds tore or 19ffe Vanity in him, although not

withhanding we purposely concealethe great rest pair thereoff: For it all were discount it it

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The second Discourse.

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Of the Sences.

SECTION I.

The soule and the body are united together by so strong a linke, that as the body cannot move but by the meanes of the soule; so the soule cannot move towards externall things, nor know them but by meanes of the sences.



Iuers doe not sufficiently discouer the nature of their head Springs, and mens actions yeeld not knowledge enough of their Originall, their perpetuall motion, bereaues from our eyes

(through its violence) the meanes how to know them; and from our thoughts, the meanes how to judge of them: It is the flight of a bird, which leaves no trace in the ayre behinde him: we must therefore follow him as he goes,

to know what hee is, what is the principall marke whereby hee differeth from other creatures, what are his priviledges, faculties, and meanes, whereby he receives knowledge, the ayde and affiftance whereof, (befides the perpetuall trouble wherein it entertaines him) fills him full of vaine glory and presumption: In so doing, wee shall see Reason in her castle, how the establisheth her selfe with power and authority: what is her beginning, her progresse, and her end: how she findes not in vs any free, common, and naturall entrance, but by the fences, which are as the Sentinels of the foule, disposed without to advertise her of all that pasfeth, and to furnish the principles and matter; to establish this proud building, wherein she afterwards fits as in her Throne of maiestie, which I terme Science, or the knowledge of things: For if all things that are knowne, may bee knowne onely according to the faculty of the knower; wee must acknowledge that wee are folely bound to them for this knowledge, because it doth necessarily begin, and likewise end in them. For by the meanes of the sences, Imagination, Memory, and Opinion is framed and formed, and from these imaginations being once placed in quietnesse, and of memory and opinion, nion, reduced in order by judgement, is deri-

ued the knowledge of things.

To passe on, and proceede with more facility to this knowledge, we fay that the Sence is a faculty ioyned in a certaine proportion and harmony, with its proper object; as the Sight to colours, Hearing to founds, Smelling to fents, Tasting to sauours, and Feeling to colde, heate, and other naturall qualities, whereof the subiects or causes consists and this by the meanes of the ayre, which receives, retaines, and beares, as a Mediator, these sorts of the one to the other subject. These fine messengers carie to the interiour powers (endewed with knowledge) all that we can comprehend or defire: And they all thrust forward to common sence, as to their centre, where they faithfully report the images of those things, according as they have gathered and collected them, which after judgeth and discerneth thereof. Their particular power is confined and limited within the bounds of the object which is prescrib'd them, without whose extent they neuer advance: For the eyes neither/iudge nor know any thing but colours, nor the eares but onely those tones and sounds wherewith they are strucken: But common sence judgeth of the one and the other seue-

rally, neuer confounds them, and is industrioully carefull to present them to the imaginatiue; who as an ingenious Painter; receiues and gathereth the lively formes, which being cleaned of sensible conditions, and particular qualities, become vniuersall; and are capable to be presented to the Vnderstanding, being thus disroabd of their grosse apparell, and guided by the light of the Intellect; an agent which stands at the entry, as a Torch to hinder either the order or confusion of images or formes which may meet and affaile one the other in the crowde; and then present. ly presents them to the still and quiet Intellect; who having opinioned vpon these formes that have beene presented to him, judgeth which are profitable, and which preiudiciall; and then offers them afterwards to our Will, together with his judgement thereon: Who as Mistresse of the Powers, ordaines that they shall all embrace her party, and so to follow that which pleaseth, or else to eschew and avoid that which displeaseth him; But to the ende, that in the absence of objects the Vnderstanding may have wherewith to imploy and entertaine himselfe, hee commits to the guard and custody of Memory, those formes which

which are shewed to him by his fancy, to present them to him as often as it is needefull; and although the subtilty, and quicke activitie of these different motions are almost insensible, wee must neuerthelesse thus dispose and order them; although one onely motion doth in one and the same instant touch all these different strings, which concurre to the fweet harmony of the thoughts, and motions of a well-ordered minde, thereby to enlighten with more familiarity, the beginning, progresse, and ende of matters; and how, and in what manner materiall things are made spirituall, thereby to have more communication and commerce with our foule. And yet notwithstanding, it is not a necessarie consequence that this order bee so religiously observed: For I speake of free operations, which are made in a sound Vnderstanding, and not of those who permit themselves to be guided and gouerned by their owne opinions, and who content themselues simply to follow the great high way, as the more frequented and beaten; without enquiring where they goe, nor why they follow this fort of life, because their affection and fancy, which hath receiued the formes which Sense presented to them,

with some particular recommendation and fauour, presented them likewise as soone to the
sensual appetite vnder the forme of good, or
euill: who without communicating it to his
superiour ludges, commands as a Lieutenant
generall ouer the moovable powers who are
subject to him, which are dispersed in the
Muscles, Arteryes, and other parts of the body, that they obey him, either to approach,
or retyre; to sye, or follow; and to performe
such other motions, as is requisit and proper
to the impression that is given them by this
sensual appetite.

SECTION. II.

The different operation of the Senses concludes not that there are fine, no more then the different effects of the rayes of the Sunne, that there are many Sunnes.

IT seemes to me (with some probability and apparance) that the number and multitude of the Senses might bee reduced to that of Feeling; for as the most delicate parts of the body

body feele cold or heare, good or euill, more fenfibly and lively then the groffer: fo Man touched with the same object, seemes to be diverfly touched, because his body (in her tenderest parts) receives a feeling so delicate and Subtile, that it loseth the name of feeling, and then we give it another according to our fancy and opinion; although in effect, that proceeds from the disposition or delicatenesse of the senfible part; the which the more it is small, tender, and subtile, the more the feeling be-comes delicate and subtile. And indeede the same object which toucheth vs, if it be generally ouer all the body, that wee terme feeling, or if hee meet with any part more lively or animated, as in the superiour part of man, where nature hath lodged (as in a heaven) the Intelligences and the lively formes and images of the Divinity, the same object (I say) which in all the body could meete with none but with groffe parts, could not make, that the feeling should produce the effects of all the other Senfes, according to the part where he met, the which the more delicate it is, the more this feeling doth subtilife, & in the end purifies it self so, that it scemes to be absolutely some other thing, and to have no resemblance with that which the

the vulgar and popular voyce termes feeling.
For if the object touch our tast, the sence and
feeling is farre more subtill then when it toucheth our foote, hand, or any groffer part of the body! And therefore we will terme it no more feeling, but sauour or relish: If it be present it felfe to the nose, it subtilizeth it felfe the more. If to the hearing againe, more: If to the fight, it is with such a fubtilty and purity; that it seemes to be an opinion meerely erroneous to call that lense feeling; because the object which strikes it, toucheth it not hard enough, or that it doth not hurr or offend to much & fo linely in this part as in others. If neuertheleffe they will behold the Sunne with open eyes, this pricking burning paine which they feele in their eye, will bee enough sharpe and sensible to draw this confession from their tongue: For were it so that the object touched not our eye: but that this faculty of feeing depended wholly of him, he would imagine all things of one and the fame colour. If the feeling he receives by the degrees of the object, which are conuayed to him by the meanes and affiltance of the ayre, made him not to observe the difference, as if he alwayes looke through a greene or red glasse, all that is presented to him, ap-

peares of the same colour. That if this faculty were absolutely in vs, that the thing touched vs not, that the object had no right, but of patience and reception, and not of action or eminion. We floud fee all equally, without being more interested of one object then of another, because on toucheth vs not more then another, But our weake fight cannot support of fuffer the darts and blowes of the Sunne, as of Jonie Torch or simple light: Wee must then acknowledge and confesse, that it is the object which toucheth it more or leffe, fith Nature hath ope rated most wisely in vs. in giving vs senses, which by their proper power and suggestion, would beare themselves to our ruine and confusion: Which would fall out if the effect that wee feele in our fight by the splendour of the Summe, proceeded onely from the visible facul-Sunne. But all objects which come to Itrike our fight in a reasonable distance, Thee will be ioyfull in this meeting and feeling; thee fees and knowesthis object as much as free car, according to the refemblance and conformity betweene her, and that which toucheth her. Hes. ring is nothing olfe but a feeling of the timeor found in this part, the which decordingly more and Da

or leffe, as it strikes our dare, makes the found grave or harsh, sweet or displeasing : and if it firike vs too rudely and violently, it then not onely toucheth the care, but all the whole bo. dy, as when a great noyfe or thunder makes all things tremble and shake vnder vs, and seemes to strike and astonish the foundations of house by this fuddaine and violent feeling. In a word, feeling is performed by the meanes of the ayre which according to the power of the object, and as it is bent against vo, or such part of our body, makes either the visible; the sound, the mell, the tast, or the feeling, which is vniverally ouer all the body, and which the common people beleeue, doth onely metric the name of feeling. Neuerthelesse, because in all doubtfull matters my humour is not to affirme any thing. I therefore leave to the opinion and judgement of every one, the free choyse and liberty, to beleeue what he pleafeth and wind

And I carenot if they are one, or many, fith the diversity of their functions seemes to merit, if not an essentiall difference, yet a different name. It sufficeth that wee have the centre of their operations in the common sence, which together verifies their stile, their rule, their forme. If he abuse it, I appeale, Hee is ludge

and

plicity of motions of that thing which paffeth in our thoughts, and which to this end is refined by the labour of the operation of vnder-landing, seemes at first aboard, to disburthen it selfe of that which is grossest in her, and not to retaine but the simplest and most perfect Escarce; to make it the sweeter, and more familiar to the tast and palate of the minde; yet I doubt that shee estrangeth her selfe the more, and more she is spiritualized to our fanassie and minde, the lesse sheet discovereth her selfe, and the more she growes great and corporal to our vnderstanding, I meane sheestrangeth her selfe from the truth.

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Nature being lealous of secrets, permits not the senses to discouer the essences of things, nor that they can convey any thing to our Vnderstanding, that is not chang'd and corrupted by them in the passage.

The so different opinion of things, makes vs plainely see, that wee are not yet arrived D 2 there-

thereunto. Wee cannot take hold of them in a good place: wee deuest them at the entrance of their proper qualities, and receive new knowledge of the minde, and fuch impression as the ending, fermes at first aboard, to disbartishalo

Of the object which presents it selfe to vs. enery one of our fenses seize that which is pleasing, and propertohim, except the effence, that is to fay, the true being thereof, fo that all our Art is to know the object by this fort, but not that he is of this fort. Vice and the defect of our knowledge, dorh not change, or alter it in anything. The childe which lookes thorower red glasse, hath hee not cause to laugh to see thy face of that colour, but hast thou not more cause to laugh to see how he is abused and deceived, and the foule, which in our body will intermeddle to judge all according as it is athwart so many groffe and thickeglasses, as are our senses, and susceptible of so many different colours. Doth the afford leffe cause? Againg if all that we see, we sawe to be all of one fort; wee might then establish a certaine knowledge of our ignorance, and not of the thing, for the true Being and Essence thereof is in it selfe, and cannot discouer it selfe to our knowledge. Truth cannot glide, and passe into our winderstanding, because

because our senses change and corrupt that which it brings vs from without; and that of hings which by them comesointo but fancies, is obscured in its passage in Andras muchidifference and distance, as there is betwhene the thing, and the image and refemblance thereof fo much difference there is betweene the true reality of the thing, and that which wee imagine wee know: yea, there is more, for bel tweene man and his picture, there is forme resemblance: but our senses being too weake con apprehend and comprehend that of muth cannot fo much as represent, vs the image or figure thereof; because there is no comparison or resemblance betweene true and false z Bur dur lenses deceiue, themselves, and contradict and contrary one the other a as in painting! the picture which in our eyes feetnes a corporall statue, is found smooth and flat when we seele it. In these contrary apparances, the one must needes be true, and the other falle, nifl rather they are not both falle. The feafes therefore do not carie the image of truth to common fense, fith the image ought still to be the resemblance of the thing. If wee presse the corner of our eye, wee shall see two Candles for one Our hearing being somewhat stopped, receives founds rannie.

founds otherwise then they are. The ficke Patient findes wine fowre and bitter, which in health he holdes to be fweet and pleafant. The Senfes likewise finde themselves abused by the power of the understanding. The passions of the fould change their function. Love placeth a thousand rarities of beauty in her object; and Hatred, and Disdaine as many impersections. The Vermilion and the Cerufe; which to our knowledge adornes and beautifies the face of a woman, enflames our amorous defires, and despight of all these shewes, and apparances; we fay they will never fade or faile, and wee shall be beleeved to have farre more reason to quarell the truth thereof it felfe, then to contradiction In is true, that if thereon wee are preft, or called in question, wee cannot retire farther backe: we must fight, and it hazardeth the entire losse of Arts and Sciences. In such a cause I know it is farte fitter to cast away our weapons, then to vie them, and not to support fo vniust a quarell, with so weake defences i I know not who shall be judge hereof, and for my paret name and institute complesancie, to be Arbitrator of this difference. And I doe not wonder if the Epicuriens fubmit vs to the mercie of the senses, with so much severity andrys rannie,

for vs to innent all forts of lyes and fictions, then to accuse them of fallhood. Those Philosothers cannot chuse but establish excellent Arts

and Sciences, fith they are so religious in their principles, and they well demonstrate by their Atomes, the faith and sound beliefe which they want in their weake beginnings.

It is true that in the Spagery all Art, the more things are discharged from the grosse accidents and qualities which enuiron them, the more they are made perfect, and essentiall; but it fares not with our Vinderstanding as with a Lymberke, because the labour of committee. a Lymbecke; because the labour of our minde doth in nothing touch the true being of the thing; and the strongest stroake which hee can give to apprehend it, is this first commu-nication of the Senses to the things which are neerest by their faculties, relation, harmony, measure, and true proportion which is betwirt them and their object by the interuention of Nature, so as then when one of the Senses hath carried to Common Sense the figure of his object, hee is so farre from being cleansed and purified by this Idea, or that hee commun-cates more easily by the vertue of his being, that he is much the further off it: And as the fides

fides of an Angle the more they are continued the more they are distant one from the other: so the more those figures or Images are borne to the commonsense; and are purified to make them capable and worthy of our understanding, the more they estrange themselves from the obiect which they represent, and consequentlyfrom his true being. Our thoughts runne afafter objects to embrace them, but in vaine, for they can overtake nothing but shaddowes, through the ayd and affi fance of their weake imaginations. It is a handfull of water, which shee will retaine and hold, and the more shee grafp's fast her hand, the swifter it runnes out. But fith thoughts enjoy nothing elle of the thing then the Id ra, can we fay, that it is a fubiect capable to containe him, to possesse it; yea in a being more certains, fure, and purer then the is. If wee fay there is so small reason to measure a right line by a crooked one, to know the true measure thereof, and that a squara cannot bee measured by an Orbe or circle, although these lines and figures are of the fame nature, and differ not but accidentally, is is possible that wee would so proudly meafore and know the truth of things by fo falle an in trument; and which hath to small resemblance to its true being: It is to esteeme the shadowe about the light, to give more beliefe to dreames, then watchings, and more to prise and value apparance and shewe, yea of not being, then of the true being of the thing it selfe. This faculty of sense which distills through all our body, is descended from aboue, and from our foule, as the light of the Sunne, which exposeth to our eyes the beauty, but not the Essence of things that enuiron vs: Sith Nature it selfe (according to Plate) is nothing else but abstruse and Enigmaticall Poesie, as an ouer-vailed painting resplending, with in-finite variety of falle lights, thereby to give vnto the apparence of our reasons, and the weakenesse of our consectures more cause to admire the sacred and powerfull hand of our divine Painter, God; who in all the corners of the world, and chiefely in man, hath engrauen the Caracters and Images of his Diminity, ben in

of too dangerous a confequence: But there and an be no principles, if the Liminity hane not encaled then, and energine there is no fei.

Orlowing the All contrary prefuppolition hattino feile authority one then the other, realounake not the difference. That which we will establish for reason, it must needes be

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iefe to drewel, then watching 2 and more oprife and value apparance and incive, year of

emblance to its title beling: It is to esterme

Science (or knowledge) is the marke and scale of the Divinity, but that which resides among us here in Burth, it nothing else but abuse, trumperie, and among the property of the more bus, and the more bus, and the more bus, and wastield to the country of the country of the country.

Vr Knowledge is but a Vanity, his affu rance hath no other foundation but doubt. There is nothing more weake or fraile then his principles: His beginnings are tender and childish, we must leade them by the hand: They had neede have ayde and support from every one, of a firme and vindoubted beliefe for want of valable reasons. If our faith did not maintaine them, they could not substitt of them-selves. Also none will permit that they be exa-mined or proved, for the triall and quest will be of too dangerous a consequence: But there can be no principles, if the Divinity have not revealed them, and therefore there is no science or knowledge. All contrary presupposition hath no leffe authority one then the other, If reason make not the difference. That which we will establish for reason, it must needes be

reason it selfe, and not our owne opinions list be lawfull for vs to enforme our felues of the Principles of Sciences siyes, of that which is heldand maintained for the most certaine, and me by the common confent of all Philofo ohers stivee shall finde that by their falle preuppositions, they establish a knowledge of Truth: For they will measure material things by immateriall; although nevertheless they will haue the thing which measureth of the fame nature, with the thing measured . As their numbers which are not measured but by num bers, and their lines, by lines : But the point is the principle of their measure; The point is nothing, they have therefore no point of a prin ciple in their measure. There is nothing to oppolite and distant, as being from not being: How will they then by the not being of the point, passe to the infallible and sure demon-stration of the true Being of the body . Can they give any other affired foundation to the point, the line and the superficies, then their imagination. Let them not therefore attempt to measure imaginary things, fith they are of the same nature, and that there is nothing more different then reall Being to imaginarie, fro the line to the pearch, and from the Angle to the ComCompasse, Let the Surveyer of Lands make vie of his pearch, to measure the earth: but let not the Astrologer some in his head or minde any imaginary pearches to measure heaven the distance of the planets, or the extent of the Zodialde: Let our groffe sense, be the test of true and salse, sith we have none more sure; he will ill become vs to play the wise menabout our sense and understanding: Our wir can not there some more strang any thing beyond is which hath any soundation. This is to undertake too much that they are the expensional surfaces therein, and that we have no right but mobedience, not in counsaile.

measure the line, the line the superficies, nor the superficies the body: Why will they that this body framed in their imaginations, by the weating and connexion of the point, the line and the superficies which is but imaginarie; be capable to measure a body physicall and reall, which admits nor knowes any point, line, or superficies. It is to establish Principles with too much tyrannie, not to give leave to examine them; Sith the knowledge which results there of, is a bird of the same nest: and that he ought

to enforme himselfe of all, before he give vs demonstrations for Articles of faith, which have no other foundation, but doubt and incertainty: For we most say with Epicare, that all things are compounded of points, sith it is the beginning, middle, and end of a line. But the line is to the Superficies; that which the point is to the line, and the superficies to the body, that which the line is to the superficies, wherefore this point being in all, and through all to
the line, must likewise be in all, and throw all to
to the body. For withdrawing by the power of
the imagination (because this is solely the work
of imagination) all the points which may meet,
or can be imagined in the line; there will then
remaine no more line, or that which remaines will have not more points? But the cannot be divided But by the points, therefore either the line shall bee nothing more; when the points shall be taken away, or the shall be indiussible in her length, because the is not deut-sible, but by the points which shall be no more. May I not then conclude of the abstardity of their Demonstrations and Principles: For the fame that we have done to the line, by withdrawing of the points, we may doe to the Superficies by the substraction of lines, and to the

the body by the substraction of the superficies, and there will nothing remaine to vs but the point, which they themselues can neither expresse nor define, but by negation: But can there be found any thing in the body of Nature, which is nothing; and neuerthelesse is cuery where, and composeth all, and that from thence we may inferre, that the Mathematician is nothing, nor yet his Art and Science: why then will we borrowe of imagination the principle of so reall and true a Being; as the body which salls under our sense, sith there is no conformity nor resemblance of the measure, to the thing measured.

The Afrologers have more reason to forme Epicicles to the Sunne and Moone: and because they cannot attaine thereto, they are constrained to lend a body, and a forme to their inventions. If they cannot approach the Sunne, they will approach the Sunne neere to them, to forme him materiall springs and lockes, to the end that they may manage him according to their owne pleasures and fashion, and that he may not escape from them, and as well they shall not be believed: But what, doth it seems to them, or doe they thinks that the divine providence, who ruleth and limiteth the moti-

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ons of all things, could doe nothing without them, and that Heauen, if it were not hung fast by her Poles, and the Sunne and Moone inked and nayled fast to their Heauen, that hey would fall on our heads: That the Planets could not moue, because every moment without rule & order they met and contended, and troubled themselves in their course and repolution: As if I say, this divine providence had not established so much, but a fairer order aboue, among these celestials bodies, (where in outward shew & apparence he is more pleased, because hee delights in cleannesse and purity) then hee hath done belowe here among the elements, which take not the hand and place one of the other: but every one keepes himselfe in his proper place and station ordained to him. Earth mounts not vp to the Region of fire, nor the ayre throwes her selfe not downe into that of water, but according to their viuall custome & commerce, and the harmony which Nature hath contracted betweene them, as is feene in the mixture of compounds: which of their discordant accords and agreements, yeeld so sweet a Harmony and Diapazon: But sith this wife Mother of the world is so carefull to conserue peace among beasts, who denoure not:

not one the other: yea, likewise among corrup-tible bodies, although age having destroyed them, she can easily make & propriate others of the same clay, & of the same matter which shee moulds, and workes continually in her hands. by a farre stronger consideration shee hath real son to entertaine and maintaine: a perfect peace, rule, order, and measure, among those cælestiall bodies, and that it were not in her power to establish (if they were entermixed and confused) in the order which was prescribed to them from their beginning, by him who neuer had, nor shall have end or begin ning. They can, and are well conferu'd without them, and without their Epicicles, and hee among them who can erect his eyes in the contemplation of this great body in compari-fon of the earth, of that which wee possesse and enioy, will assuredly judge that Nature vseth vs as children, because it gives vs nothing but trifles of small or no value, yea, which are not worth the losing: in regard of those which we want and enioy not. I beleeue that the Epicicle which they give to the Moone, differs not much from that of their wir, and I thinke I wrong them not in the comparison. A heavenly body doth at least deserve as noble a scituation,

tion, as a feeble, and earthly imagination. They conduct, and gouerne themselues, very well without vs, and I would to God we could doe t so well without them : and although their influence, (whereof man cannot know the cause, and motion, if he ascend not to the head spring, and fountaine,) distribute vs Happinesse, or Misfortune, good, or euill; yet neuerthelesse, we will give them but a younger Childes portion, and will make them trot, retire, and aduance, according to our pleasures; but our Vanitie cannot be concealed, or kept from them, they retaine recorde thereof, so, as whosoeuer can breake open, and discouer those seales; he shall presently, and palpably behold, things past, present, and to come, and as the flood of all mortall matters runnes incessantly with one and the same impetuositie. Our designes are faire, and generous, but their execution ridiculous; our mountaines of Pride, and Vanity produce, and propagate vs nothing but Mice, and are more to bee lamented, and pittied in the weakenesse of our wits, then those small Pigmees, for the weakenesse of their bodies, & in their enterprise vpon Hercules. If those Giants, which would heretofore affault, and scale Heauen, yea, the Throne of the Gods, and pull the 41177 Thunder E 2

Thunder out of Iupiters hands, had finished their intended enterprise, they would have taught vs of what matter the Sunne was composed, how he is captine, bound, and tied to Heanen, what is his Epicycle, Apogee, and other like misteries, & functions; if their presumption, and rashnesse were not at the very instant, buried vnder the very weight, and burthen of their armour, and weapons; to shew that the Pride, Presumption, and Vanitie of our Reasons brings vs nothing else, but shame, and confusion.

The principles of these sciences are weake, shaking, and trembling; it is a labour to support, and affirme them, but when they are a vered, and that their principles, and demands are granted, then they afterwards triumph in their demonstrations. They approone a thousand faire things, without that there proceede thereof any good essect: can the industry of man make a circle so round, that the right line comming to make the angle of contiguitie shall not touch it, but in one point, and not imaginary, and that there can bee no smaller sharpe angle given but that: as if the sharpe right-line angle, being a quantitie, cannot bee divided into so many partes; that it meete with

with a smaller then that, which the angle of Contiguitie giues. We must send them to the Schoole of Sense, and they shall finde themselves farre wide, and distant from their reckoning: But how can they tearme demonstrations, those apparances of reason, which produe uery thing contrary. For our Mathematicians, and Astrologers say, that the Earth is a fixed. and immoueable point, about which, mooties, and turnes this great Masse of Heauen: Clean. bes, Nicetas, and Copernicus, have prooued that he Heavens were immoveable, and that the Earth wheeled about the Oblique circle of the Todiacke, turning round about his Axell-tree: Are they not appointed, and placed directly contrary; have they tane any other footing hen on their principles, have they advanced any thing, but by Demonstration; and yet neuerthelesse, we see them contradict, and conend in the effect, and proofe of their opinions: Who then shall bee the true Judge beweene these two different Sects; for if wee permit our selues to bee carried away by the force, and strength of humane reason, they haue both of them spoken trueth: Is there any thing truer then Demonstration, there is nothing then more true, then the contrary thereof,& consequently, because one of these two opinions, is necessarily false; if they are not both false. Then there is nothing truer then falsehood and nothing more certaine, then incertainty, for both of them have operated by Demonstration. But humane judgment cannot give more weight and beliefe to one Demonstration, then to another. Seth by the chains and dependence of the ther: fith by the chaine, and dependance of precedent propositions, you are directly led to principles, the which if you have not the liberty to contradict; complaine not afterwards, to see many, and so great absurdities, and such resemblance of contraries, & likewise of so true apprairances, if we call that trueth, which restraines, a binders are from massers. hinders vs from passing beyond the necessary consequence of a proposition; But for my part am not of this opinion, I call that trueth, which is immoueable, and which hath no other rest, or refuge, but in the bosom of God, it is the prope place wher it reposeth, she is not of our placing or disposing: She doth every where present, a profer her selfe vnto vs; but a mortall hand is not capable to retaine, or hold her. We seek her we possesse her, & yet we cannot meet her; ou Wit is blinde borne, which at high-noone, in the fairest Summer day, seekes the light of the Sunne. Wee have no nobler designe; but our effects.

effects, and weake reasons cannot follow, or fecond her; and when the falles into our hands, haue we where withall to feize, and maintaine her in our possession? our meanes, and powers are too weake to apprehend her: we perpetually runne, and wheele about her, but the contrary shewes, which wee finde in all sorts of things, and subjects, make vs apparantly see, that they are but the bankes, and rindes of trueth; and if we tearme the out-side of our Discourse, Reaion, (which every one frames in his minde,) according to his capacitie, to apply it to the knowledge of the thing, shall we not then say, that there is nothing more weake, and inconstant: if this reason have trueth still on her side, fee how many contrary faces, and femblances we give to trueth; There was neuer a propofition fo firmely held, or mainetained, which hath not, or may not receive at least a hundred contrary reasons, if wee will cast off opinion, and so saile without her, to what winde shall wee expose, and abandon our sailes; if not that being met, and beaten with so many windes, equally contrary, wee remaine fixed, and immooueable in our station. This point will infallibly be both the Center of all motion, and the rest, and tranquillitie of a well gouerned

ned minde: But humane knowledge doeth not conduct vs, shee neuer followes, or shapes this course, if we will follow any, we must the very selfe-same houre, embrace his partie, and qua-rells. If the Sophister, and he which controlles all, knew as well how to laugh at himselfe, as at others, I should thinke his side, and party very strong: But to beleeue outward shewes, or apparances, it is indeed too great a simplicitie. The libertie of the minde ought not to ingage it selfe, except in those things wherein wee are not permitted to rest doubtfull; as in our Reh. gion, and Faith, where we ought to hold, and retaine our written lesson, from that Wife, Holy, and Sacred Word of God; and not that fo weake an Instrument as our humane reason, should intermeddle to enquire, or judge; for whosoeuer contesteth, doeth not freely consent, But it is not so with Sciences, for if reason it felfe be not their foundation, we are not bound to passe farther in beleeuing them: that which is received by the opinion, and common confent of many, must not here passe, as the forme of a rcuokeable law, and if all men beleeue it, yet I would the more doubt it; their ignorance may have some reputation with themselves, but not with others. From the cradle, we say,

hat one and one are two: but wee must acknowledge, that the greatest reason of this principle, is, because it is so held & received among is: for this Tenent holdes more of custome hen of reason, and of opinion then truth; as we will more amply declare hereafter. It is vpon this foundation that Plato by the meanes of numbers, elevates and caries his thoughts even nto the very bosome of God, seeming to serve simfelfe hereof, as of a ladder to mount and mite himselse to this divine knowledge. Hath he not reason to make great esteeme thereof. Sith our Cabalists have so firmely beleeved hem, as it seemes that by them all thinges (though neuer so farre distant) doe approach, and become familiar to their minds: But they have neede of a very soft and tractable wit, to subject it to the beliefe of their principles, as if the composition and collection of the number of two and three which make five, the refultance thereof were the mariage of the whole body of Nature, which is found conformable to the opinion of Pythagoras, that two is the matter, and three the forme: That two is the female, because it may be cut in two, and equally divided, and hereby to make it selfe capable to receive in it selfe, the motive power of the forme,

forme, which is the number of three, as Malo because it cannot be equally divided, and there fore vnworthy to receive, as the number of great by this commixture, which if it ingende a Male, which is the number of three, you shall finde that this three, propagates the number of five, from whom it is islued, and being again conjoyned together, doe compose the number of eight, which they tearme the full number and the accomplishment of all things; when the Creature unites it selfe, to his Creator, in perfect harmonie: And this first principle which is generally extended every where, being reunited in itselfe, soundes foorth the most me lodious Diapason, which the Musician tearms Ostane, and the Cabalist, the perfect, or full number. So the Musician, and the Cabalist doe neede, that the principles of Arithmetique bet layed, and confirmed before they proceede far ther to the establishing of their Science; but who can justly say, that one, and one are two, so as there is no apparant, or pregnant reason to doubt thereof; which is, that I believe not, for there cannot be found in nature two things, which are so entirely one, and the same. It must then needes be, that this one, which you

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owne to the first, to make two, are something ifferent; for either it is the same, or it is diffent from the first : if it be the fame, there is othing but brings foorth her like, and they vill make but one, and not two; as if to a ound, you adde, and ioyne the same sound, so nuch the more you adde the same, and it will till be one, and the same sound; untill you adde, nd conjoyne another which is different, which hen will make the fecond, the third, the fourth, the fife, or any other confort, or Diapulon. So if the one, which you adde to one, be the same, you will neuer engender but one. Or if it be different, as it is necessary to make two, according to the about-faid example; it is not then one, and one, which make two, but onely then, when one is conjoyned, and added to any thing, which is different to it. dand and anger

Againe, is not every number a quantity, and is not number composed of his other parts: but number is not composed but of Vnities, which joyned together make all, therefore vnitie is a quantitie, because the parts thereof, are of the nature of all, and consequently of the whole divisible. For Vnitie is a number, if rather out of it selfe it give no number: and if it be not so, we must aske them, what then shall

be the number, which they will give vs from Vnitie, and to cut it off, fifth it is not; or if they give vs two, or three for a number, in substract. ing two Vnities from the one, and three from the other, there will nothing more remain to them, therefore the number must be nothing or the Vnitie must be number, and if it be number, it must be a quantitie, and if a quanti tie, then divisible into as many parts as we please; so as insteed of ioyning threescore and tenne vnities, to make up the number of seuen tie, we should not decide but one of these Vin ties into so many parts, vntill we had met with the number of seventy, so then there wil remain fixtie nine supersuous Vnities: And is it not thriftie husbandry, fith the division, which! can make of one onely Vnitie, into threescore and tenne parts, hath filled up the number of seuentie: But this way, and progresse would be infinite, fo that when you adde one, to one, thinking to make two, Lfay, you make fortie, or the number which I please, for every one of these Vnities, may be divided into twentie partes; which conloyned all together, will make fortie, or any such number, which I please: how then can it be prooned, that one, and one, being separated; and not being then

wo, if they are placed one neere the other, that this congression, should cause them to be two. and that if the one of these Vnities, which comoseth these two, come to be divided in it selfe. at this division should be the cause to make hem two? for we meet with the cause, why ofetwo, are made Diametrically contrary to he former, in regard, addition, and division produce the same effect here in, which is necesirily false; that one, and one are two, it must bee atributed to the vse, and custome of the World, thereby to facilitate commerce, and trafique betwixt Merchants, and Countriemen. But to permit, or tolerate it in Philosophie, or Astrologie; which by a long chaine of numbers, and calculations, will raise their insolency as high, as in the rancke of the Gods; in taking away, and disioynting this piece, from his building, you fee all the rest reversed, and ouerthrowne, and my Philosopher to runne after to gather vp the pieces thereof, without being ble to recouer, or fowe together any ragges, or fragments thereof, so that to escape this ruine whereunder he sees himselfe surprised, and beaten downe, he is in the end constrained to throwe himselfe into the armes of Ignorance, s his nursing Mother, who is pleased with our defects,

defects, and faults, and with much delight entertaines, and supports all our infirmities; so that all these great Chiestaines of the Schoole sects, who in the most perfect knowledge of things, which fall into the wit of men, have professed to know nothing, and have inclined, and bent themselves that way, as the sweetest pillow to repose a well tempered braine, and head on.

If wee demand of Physitians what is their Principle, they will neuer agree among themfelues to tell vs; how then will they doe it in the rest of their Art and Science, if the more they aduance, the more they estrange and retire themselves. One tells vs that water is the principle of all things, another that the ayre is, another that fire, and others that the Atomes are their principle; and thus we finde to be Thales, Anaximander, Pythagoras, Parmenides, Anaxagoras, Empedocles, Democritus, Anaximenes, Plato, Xenophon, Aristotle, Diagoras, and Epicurus: whose different opinions will be troublesome, and not much profitable in this our Discourse. They incessantly contradict themselves, and in this fedition they vndoe, and overthrow themselues with their owne proper weapons: And in this great diforder doe they nor openly expose

pose themselues to their Enemies, and so give them infinite advantage to confute and confound them, in that they onely labour to their owne ruine and destruction? As those armed children on earth, which a ciuill warre causeth to dye in their birthes. And indeede this Philosophicall sedition, doth strangle Science in her Cradle, yea before thee is borne. How then wil they doe, fith they hinder the growth of so faire a Science, that it cannot take deepe root, and sprowt foorth so high and sourishing as Heaven, and make the Gods desirous to tast and relish the sweetnesse of its fruit. Euery way a Vanity. But among so great a noyse and clamour of Philosophicall braines, I demand who among them shall be held the truest. Doe they all want Reason, and professe as much the one as the other: I beleeve that the causes of their quarels will rather faile, then the grounds and reasons to contradict them. They vse Reason as an Ambodexter, who adheres as much to lyes as truth, & who being orevail'd with the maske of outward shewe, doth debosh and abandon himselfe to all sides: so many new subjects, so many contrary and different opinions as their Philosophers. They agree not among themselues, that fire is hot, when there should bee none but

the Pirrhoniens, to make them rest doubtfull thereof, and despight of their knowledge, to affirme nothing certaine. They suspect the sen-ses, as if they were halfe corrupted by the sa-miliarity of those things which enuiron them. And if we will condemne them according to the mercy of Sense, wee shall finde that Beasts fuffer the same iurisdiction that wee doe, and that by the priviledge of their sence wee cannot refuse them, the liberty to leave or chuse, to take or refuse, to absolue or condemne, according to the quality of good or evill, which presents its selfe to their imagination; by the particular fauour, and recommendation of their senses. For they have learnt in their Schoole that fire is hot, and they know it as well as we, who can yeeld no other reason, and cannot passe beyond the knowledge of this cause, aboue that which our experience, and Sense hath taught vs. The Ape will beware, and not approach too neere the fire, except the fagot be small, and vnbound, because of the discourse he holds in himselfe, to avoide the like disaster, wherein he was formerly fallen. But what have we to say, if they have their fense, and feeling, more subtile then ours, doeth it not thence follow, they haue a purer knowledge, a simpler resemblance, and

and a more harmonious condition then we? The Stagge hath his Hearing, the Eagle her Sight, the Dogge his Smelling, the Ape his Tast, and the Tortoise her Feeling, more subtile then wee, although of this last onely, as of the most brutall, some attribute vs the preheminency; and thereby they finde the objects more discouered, and naked then we doe: that which a hundred enfuing propositions doe but imaginarily discouer to vs. this beaft fees it with a simple, and first innate knowledge; and who can deny, but that it is more noble, and perfect in this kinde of beaft, then in vs ! If it bee true, that those things which are most approaching, and necrest to the trueth, are the most worthie; Is not the Eagle to bee esteemed, and held a truer obferuer of the light, and greatnesse of the Sunne, then the light of Man, which slies, and foares so low, that the least obstacle altonisheth him, and his owne proper weakenesse, and imbecillity hindereth him: That if for the confernation of our owne good temper; and the knowledge of Hearbes, which are proper, and necessary for the restoring of our health, we will atribute the priviledge, and advantage to our felues: Let vs fee of a Man,

and a Beast hurted, which of the two will be soonest cured: The Serpent among a thousand different Plants, and Hearbes; throwes himselfe on that which is proper to him, and returnes to his Combat more couragious, and generous then before: whiles Man in his conference, and confultation of Hearbes, and of their properties, and qualities, runnes most incertainely after his remedy, which many times prooues more prejudiciall, and hurtfull to him then his wound, or fickenesse, When reason failes vs, we then imploy experience, and the conference of euents, which most commonly produceth a bad consequence, in regard they are still different, and variable: But this knowledge which caufeth the Serpent without premeditation, to take that which is proper for him; either it is given, and infuled to him by Nature, or it is done by a simple, and primary apprehension, which at first fight, discouereth him the trueth of the object. But howfoeuer, it is farre more noble, and absolute then ours; which confifteth, but onely of the Tast, and compari-son and conference of so many false things. So beasts doe more certainely know objects then men, because they are led, and conducted there

there to, by the light of Nature, which is still certaine, and cleere-feeing, and men by their owne, which is but an obscure, and glimmering light; for the true knowledge, or trueth it selfe, is the tranquillity of the minde; it is an infallible point, which is expressed in one word; as the perfectest knowledge, which is attributed to superiour Intelligences, proceedes of the first ray of the minde without reflection, I meane without devol-uing, or ratiotination; for we neede no discourse, but onely to approach the thing, which is farre distant from vs, or to approach our felues neerer to it: If we have our finger thereon, there is nothing more vnprofitable, then those intricate propositions, then those lets, and stops of discourse, wherein our thoughts are frequently so entermixed, and confused, that we shall have sooner done to teare, then to vnue the webbe, or knot nired, and as the heavy body, whichosrath

red to his Gamer, is no longer weighty, looking Soule, arrived to her Gamer, and ynited to her Roller Gamer, and ynited to her Roller Gamer, and ynited to her nearly for inconfiancy; but the is too farre effranged from it: I hole Arr, and Sciences, which the Part faid, were given verby the Gade.

there to, by the light of Names, which is full certaine and our of Education by

Man having some knowledge of himselfe, (although it bee imperfect,) as also of those whom he frequents, he contemnes their Learning, and esteemes none, but that which is growne in forraigue Countries, or which he receives from an unknowne hand.

without reflection, I meane without denot-THe nimblest Wits; are accustomed to frame to themselves most conceptions, but they are so weake, as they can give no blow to trueth; and if we have found it open, and vncouered, we will in such fort tie, and fixe our selves there-to, that the stormes, and tempelts, which continually arise in vs by the trouble of our passions, give vs too weake logges, or thrusts to make vs for sake the pol session thereof. We should be still inseparably vnited, and as the heavy body, which is arriued to his Center, is no longer waighty; fo our Soule, arrived to her Center, and vnited to her true object shall have no more lightnes, weaknesse, or inconstancy: but she is too farre estranged from it: Those Arts, and Sciences, which the Poet said, were given vs by the Gods,

are but the shadowes, and Images of that which remaines in their breft, we find none but weak ones like our felues, all things goe with a trembling, and an ill affured pace, & it feemes they are obliged by one, & the famelaw, to follow one, and the same pace, and dance as we doe! It feemes that our first Fathers have enjoyed it more pleafantly, and with leffe contradiction then we; our antient Philosophers who succeeded them, have seized it by a thorny place, which hath fowne among them formany dinorces, and quarrells, that if wee beare any respect, or reverence to their writings, it is as much for their antiquitie, as for their me. rits: Our Age hath scene many great, and excellent wits, which the farther diftant they are from our fight, the neerer they approach our praise; and recommendation : But because Learning is no longer prised, and effected among vs, it feemes that the is choaked, and fmothered betweene their hands; it appeares to vs, the hath no more fame, and luftre, bur among ftrangers: wee beleeve, that hee in whom wee have seene, and observed some faults, can produce nothing but that which is defiled, and vitious: we value men, as we doe Figuress or Statues of Stone, which wee prise isat

prise the more for their antiquity, and behold them more curiously, and attentively then we would doe a Statue of Gold, or Silver, which we our selves have seene made, although it were farre more inriched by the art, and labour of an excellent workeman; and this onely because we have seene a deformed massie piece thereof, whereon he hath began to labour Lechim hencefoorth doe what he can he cannot remoone this thought from our minde, where as the other hath neuer appeared to vs but in his lustre. So those whom we have seene to play the men like our felues, their Oracles, and Prophets have not beene appropued, or effectived among vs, as those antient Philosophers, whom it seemes that we cannot otherwise imagine, then with their eyes, and thoughts tyed fall to the bofome of the Dininity; and in a perpetuall re-fearch of the dependance, and uniting together of fecond causes, to this first facred spring, and fountaine; we have never seene them in their bed, table, or family: If one and the same Age had made them our timefellowes, I know not if the familiarity of their life, had not distasted vs of the familiaritie of their wits. That Medales are not prifed but

but for their rust, and age, and that Man (so weake, and wretched he is) deserues no honour, or praise, but of those to whom he is vnknowne: if his memory be too recent, and fresh, if the fame of his vertues be as yet but in his orient, he advanceth with much difficulty. For as at the rifing of the Sunne, we fee a great thicke fogge of groffe, vapours, which seemes to arise, but onely purposely to ecclipse, and darken his light, vntill with a bold, and resolute pace, he trample under his feete the pride of this malignant fogge, who is fo ielous, and enuious of his brightnesse; Bur in the middest of his course, having attained the point of our Zenith, then he seemes to Triumph ouer his Enemies, as antiently vader the Image of Apollo, he quelled the arrogancy of that infamous Serpent of the Earth: So I say, the same, and glory of all those Illustrious personages, hath commonly found its death, in its cradle, and in her very birth: is still found obscured, yea, almost defaced by the hot vapours of a thousand enuious Spirits, vntill that after the tract of many yeeres, it in the end remaines Victorious of their life, and likewise produes so of their foregine is farte cheaper, and for lesignmilles.

And then ariued to the point of the Ze. nith, their merits have found no farther hinderance to orestadowe their glory; and the length of time having transported them from our fight, hath then likewife transported and fecured them from the darts of envie and fromdall. If Truth were borne, or refided in the tongue of our neighbour, it should be vnder. valued, yea, contemned; whereas we receipe it as an oracle from that of a Stranger. Ladmite not if those of elder times were to and biguous in their answeres: for the difficulty and intricacie thereof, brought them more admiration. We have too bad an opinion of our felues in this onely, and too good in all other things. If hee who by the judgement hee makes of maningenerall, would yet vie him with more contempt (fo as it were equally) we then should have nothing to gaine-say, provided I say, That a Stranger which comes not to vs, but by his writings, and by that which is best in him, could not hope for more particular fauour, and applause then another among vs. But because it feenies that the glory which wee giue, and conferre to this last, diminish our owne: we will thereforegiue it farrecheaper, and for leffe interest

to him whom wee have not feene, and hauing nothing to intermedale or doe with him; But for an end to all, it is alwayes man who gives, and man who receives. As long as Are and learning is found in him, it hall still be to him a reproach of incertainty and ignorance. O that the life of man is farre different from his Writings, yea from himselfe! Our Pen rules and gouernes the thoughts which we commit to paper, and in. constancie, those which wee permit to runne voon the waves of our imagination : but who focuer could fee them in groffe, and in their ordinary demarch and pace, shall finde little lesse cause to laugh at the vanity and inamity of one then the other, and at the fantalie of a Philosopher, then wee doe at the May-games of a childe: For despight of the order and polishing, which we vie in the dependance, and connexion of our difcourfe. wee cannot for the most part avoide or preueht, that our reasons doe not contend and asfail one the other, as well as their effects. In this small and short discourse, there are contradictions enough! but it matters not Reason contradicts her selfe; and my opinion can turne it selfe no way whatsoener, that

that shee meete not with some of her owne party, and who will maintaine her in the point of her reasons, so much humane know. ledge hath of averse and different faces. Wee incessantly turne round about objects, and we can neither seize nor apprehend them, butby strange qualities, and outward apparances. But the apparance and the subject it selfe, are different things. If then our judgement stop onely to apparances or outward shewes, hee judgeth of some thing which is not the subiect. What certaintie in this incertainties What light amidst so much darknesse? What truth (I say) can result or arrive to vs, if the matter or subject, according to the opinion of Pythagoras, be in perpetuall changes and reuolution: If wee haue no participation of a true being: If all bumane nature bestill in the midst betweene birth and death, the time prefent betwixt the past and the future; and if it be true, that Reason receives nothing, but which is brought him from without, by the meanes and interuention of the senses, which cast great mists betweene the true and false, and betweene the object and the thought; She can very difficultly come to the knowledge of Truth, a-thwart so many cloudes

of lusts, Loues, feares, and bopes; and of an infinity of falle formes, which frequently arife from our body, to ouer-vaile and shadow our minde, and to trouble the power of our imagination: That if our soule doe not estrange her selfe from the contagion of the body, and from his fantafies and frenzies; it is in vaine that the attempt to reason or confult fo certainly, without the affiftance of particular grace, or speciall priviledge which may descend to him from aboue. She ought to know that shee is shut vp, and confined in our body, as in a strange place. True it is, thee beares about her this divine defire of knowledge; but it is a coyne or money, which doth nothing else but vnprofitably load and charge her, because it hath no currant course in that Country where the is. The fenfes vnderstand not her language, so that vinder their pleasure and mercy, shee is enforced and constrained to content her selfe, with what portion it pleaseth them to give her. Her more sels are cur: if shee thinkero escape this slaverie, by the flight of her thoughts, and the labour of a long meditation; shee but drawes her chaine after her, and despight of her shrill resounding, findes her selfe so ment weake

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weake without their affiftance, that for the time which she is retain'd here in prison, she may fay, shee is wholly indebted for the be. nefit of her faculties, and most free actions, to the fauour, good disposition, and sweet vlage of our lenses. They are indeede our feruants and our flaues; but yet they have more power and authority in the house then our selues. Wee are Masters by the obedience which they voluntarily yeeld vs, and not by the command which we have over them. Our power lasteth but whiles they please, and if any passion throwe them into confusion, our foule then retireth into her felfe, all perplexed and fearefull, vntill the diforder be appealed, and pacified in her Estate, and that every one of our senses bee re-established in his Kingdome. at an aranwy

And how then, after so exact and perfects knowledge of the weakenesse, vanity, and other imperfections of man; shall wee yet have the courage to place him in the ranke of the Gods, according to the opinion of Pythagoras, when he spake of Dion, whom hee said to be as vertuous as a God? yea, and by a higher straine and ladder; If wee will enter into the schoole of Sinecas. Then saith he, When a wife

man by the degrees of Reason, hath arrained so high, that hee hath gotten an absolute power, and command ouer his passions: hee hath done that thing which God cannot doe. because it is beyond all passions. Is it not from mans impotencie, to deriue a power more someraigne then that of God: For, for man toglory in his actions, he doth a thing which God cannot doe: Is not this a faire confequence of our reasons! O vanity of man, vanity of Science and Knowledge, the more wee advance, the more wee still have to advance. Can we then beleeue, that this reason which so puffes vp our heart, and fills and enflames our courage, hath any thing permanent or subsistent in it, but pride and vaine glorious outward apparance? Shee knowes not how to fight, but faignedly. Our reasons impetuoully follow their point; but meeting with a stronger they conniue, they escape; and commonly those which are Diametrally contrary, and so affirmatively maintained, that they seeme to partake and engage in their quarell the authority of the greatest wits, are yet Diametrally false, and as much distant from the centre of the truth, one as another. Wee have nothing more certaine then doubt:

doubt

doubts: And for me, if I doubt of the reasons and principles of those Sciences, whereof we haue aboue discoursed : it may be I doubt more of the reasons which on it I have alledged to the it blusted nowod a suited contrary oqui a am mo doidy The end of the second Discourse Colsons quence of our reasons! O vanity of man, vamy of Kennice and Rimmiedeck, the more wee admin.e. the more wee fill have to admined. Can we usen beleene, that this reason which animos va our heart, and alls and endomes our courage, hath any thing permanent or will fem in it, but pride and vaine glorious intward apparance? Shee knowes not how o fight, but frighedly. Our reasons impena fironger they couning they eleape; and commonly those which are Diamenally convary, and to athirnatively maintained, er they feeme to partake and engage in their the authority of the greatest wits, ore yer Diametrally falle, and as much difant from the centre of the truth, one as anot her. Wee have nothing more certaine their

The third Discourse.

obleme vs the knowledge of the

Of Opinion.

SECTION. I.

To cut off the liberty of Iudgement, is to bereauce the Sunne of her light, and to deprive Man of bis fairest Ornament.



He senses conduct vs (as by the hand) to the knowledge of things: but our sudgement stumbles at every step, and many times Shipwracks her selfe against the errour of Opi-

nion: For if the eye of the body judge of the difference of colours, the eye of our reafon very often horrowes a strange light to judge the qualities of her object. As if our passions and vices, did not fill vs with defects and faults enough, without having neede to joyne those of others, thereby to bring vs the

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more anxiety and trouble, and the more to obscure vs the knowledge of the truth.

This abuse teacheth vs, that to know well how to keepe, and maintaine the opinion of others, is the end of our knowledge. That Philosopher seeking in the secrets of Nature, the Being and Essence of things, (notwithstand. ing any liuely conceptions and true apprehensions, wherewith his soule shall be pos-sessed,) hee shall be likewise fed with many false and absurd ones, the which wee confufedly embrace and espouse, with an equal passion, through the reputation which they haue purchased and gotten among vs, vpon the pasport of a popular Judgement. Good money should not authorise the course and passage of falle; nor for bad opinions to condemne those which deserve to be approved and applauded. It is one and the same fault absolutely to praise, or to condemne all things in a man; and I hold it cannot bee performed with Iustice. Those who have fought the truth before vs, should bee our guides, but not our Masters, in such manner, that they rather teach vs how to beleeve, then dispute. But this advantage and profit which we receive by them, should be but as a sparkle

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to enkindle and enflame our courage, with a generous desire of enjoying this truth. All the world feeke her; their wayes are open, and free to all those who will approach her. Some one thinke they have given her some affault! Others stay halfe way, and yer there will be place found for our reasons. It is the Butte whereat all ayme, but none can strike; it is too farre distant from vs : And I beleeve that as many powers as wee employ to at-taine thereto, they are so many arrowes darted vp against this divine Sunne, which are scattered and lost in the cloudes of our weake and vaine imaginations. Neuerthelesse, to beleeue the onely report of others, and to content our selues of their proofes; I hold it better to essay, and bee assured of our owne weakenesse, then to relie vpon the reputation and authority of other men. Our actions are of so small importance and consequence, that if in their losse they yet enwrappe that of our time, we should lesse grieue to employ them in this curious research, then yet to consume them unprofitably in the vanitie of things, where wee feele our selues caried a-way by the streame and current of the water; I meane by the errour of opinion. Our

senses have formerly taught vs, that without them reason is nothing, nor hath no place from whence to drawe her forces; or from whence shee may take her motions, thereby to know the truth of things, and to establish a firme foundation, to the end, that by the perquisition which shee makes of things knowne and discourred, shee may passe on to the knowledge of those, which are obscured and hidden. Let vs for this regard content our selves of the vice and fault which is in vs , without contributing any more, through the vice of our owne opinion, and the weakenesse of our Iudgement; which dares not undertake to controule the opinion of others, and leffe to weigh or balance the the reasons, which many times are more esteem'd, and considerable in the white beards of their Authors, then in a folid or lawfull value; which makes, that wee ought not to admire, if wee finde so many learned personages among vs; It is, that relying, and resting our selues vpon principles, which we haue neuer proued or essayed; wee by this way, finde our reason well grounded, and still assisted by truth her selfe; if it bee true that authority and opinion, ought to have this

this credit and reputation. Being curious to know, we doe as those who goe to seeke fire in their neighbours houses; and having found some, we stay there to hear our selues, without any more thinking to bring home any to our owne. Wee stop at the knowledge of others, and forget that which Nature hath infused in vs, of the most sucsseptible of this flame; and it may be, which may produce a more shining fire, then that of whom wee haue borrowed the first sparkes. This voluntary tyrannie of the Pythagoriciens cannot please me, who for all reasons, and satisfaction of their doubts, make answere, that their Master held it so. If Pythagoras had beene so Religious in the Rules, and Principles of his Maffer, so many excellent secrets, had remained buried in the bosome of Nature, or at least, had neuer beene discouered to him. But because there are found so few well gouerned foules, that we ought to affure our felues, by their proper comportment, and conduction; and that without the vie of common opinions, can follow a firme, and follid way, it is more fit to commit them to tuition, not to lose the fight of them, and to stay them against their nature, by feare of the rod. G 2

rod, vnder the priuiledge, and authority of their Superiour. How many are there dayly feene, who relying vpon the onely Mercury of their Wit, flying the common way, doe ouerflow in the licentiousnesse of their owne opinions, and afterwards finde nothing firme. or stable: no more in their manners, then in their imaginations : and so of a Wit, too vaine, and subtile to their owne prejudice, thinking to erraise, and eleuate themselues beyond the vulgar, in the research, and knowledge of the most curious things, they sincke, and drowne themselues in the misprission, and not knowing of themselues: and with the thrid of their owne presumption, doe weaue out their owne ineuitable losse, and ruine: This confusion of true, and false, and the perpetuall disorder, where their thoughts are engaged in a new Philosophie, without end, middle, or beginning, may suffice of it selfe to replace them (as by force) in the right way, or at least to rectifie; and make them see, and know their erring, and straying; if they lone not to be absolutely blind, yea, to pull out their owne eyes, not to be obliged, to see the raies of this dinine Sunne of Instice, no more then they doe the shadowes of their owne grosse ignorance:

ignorance: Let vs farther beleeue, that in denying this divine Iustice, it is a reasonable way, and meanes to decline it. Mad-men that you are; what reculation can you give to that Iudge, which makes you to flie from his Iurisdiction. If you see that all things of Nature, vnder one same Law, reuerence one, and the same Lord; how can you then escape him? If not, that your Soule being infected with fo mortall a poyfon, vnites, and fastens her selfe to the corruption of the body, and will follow the course of mortall things, rather then aspire to the place of her birth. The liberty they beleeve they have to penetrate, and found the trueth of Religion, by the point of their weake, and vnprofitable reafons, is the head spring of so prejudiciall a contagion, imagining with themselues, that it is but a piece of mens invention, requisite, and proper to linke, and chaine together their societie. But it is not with Religion, as with Sciences, for they have very opposite, and different proofes; for Science, (or Learning) is the subject, and hand-maid of Reason, and humane reason must be the hand-maid of Religion, not but that she some times essayeth to fer, and place vs aloft on her shoulders, that

we may thereby fee a farre off, and to make vs fee the trueth of that facred Word, which in his height laughes at the most proude, and aftonisheth the most attentive, with his profunditie; feedes great ones with trueth, and descending to the capacitie, and vnderstanding of the least, entertaines them with a pleafing, and affable language; Notwith-standing, it will be more requisite for ys, not to submit it to the test, or approbation of our himane Reasons, because Religion being fingular of it selfe, and beyond comparison of any naturall things; it is vaine, and ridi-culous, for man to fasten thereunto his weak reasons, because they are incompatible, and haue no trafique, or commerce together. Aumane, and Divine things conjoyne together, but by a Diameter, which is not of the purchase of our Knowledge; much lesse, that which is presented to vs by the hand of God; and yet euery one among vs, (notwithstanding) hauing right to contribute his reasons, thereby to fortifie himselfe, gives him pretext, and colour, seeming to submit to mans reason, and judgement, that which ought ablolutely to bee excluded, and chiefely of the vulgar fort of men? who from the depth of their

their ignorance, endeauour to aduance, and eleuate their heads, to speake their opinion thereof; which makes, that if we condemn e any thing of Superstition, and that if we give it the audacitie, to contemne any opinion which it reverenceth, he presently shakes off the yoake to all others, doesh lose, and confound all, one among the other, and as if freed, and disburthened of all which formerly most opressed him, doeth afterwards abandone himselfe to those exemptions, and liberties, which through their poylon, and contagion, are capable to engender most dangerous diseases in the estate of the body; and if wee contemne his Judgements, and Counfells in common affaires, is it reasonable, we permit him to speake in a matter of so great importanced of available of the

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SECTION. II.

All things wonderfully encrease, and fortifie them selves through opinion.

M Ans judgement hath elfe-where enough to imploy it felfe, without he interest or ingage himselse herein; let him look round about him, and he shall finde nothing but corruption, both within, and without, if hee defire to remarke, or remedy it. Which comes to passe by the meanes of false opinions, who having vsurped the Empire of our reason, haue banished the pleasures, which a sweete Nature presents vs, to lodge strange lusts, and desires insteed thereof, which have nothing in themselues but shadowes, smoake, and vaine apparitions; refembling those forraigne forces, who having violently possessed themselues of a Citie, doe exclude, and banish the naturall inhabitants thereof. I may fay, wee haue done as the Companions of Vly fles, who despight the prohibition of their Master, being led by a curious desire to see

what was in the bladder which they caried in their Ship; as soone as their rash curiosity had opened, and given way to the windes there enclosed, they presently disturb'd the calme Empire of the Sea, with fo many stormes and tempests, that Vlysses himselfe fawe himselfe within two fingers of Shipwracke, and of death. Right fo, man retaining enclosed, and pentup in his imagination, the feede of fo many vanities, cannot refraine from disclosing them, and giving way to his errours, hath risen up so furious a tempest, that the Wiseman himselfe, although innocent, can difficultly saue his Ship from the fury of the waves, and from the dangerous Sea Monsters, which of all sides appeare, and approach to swallow him vp. Our passions are the windes, from whence proceede the tempests of our soule; windes pent and shut vp; which can finde no other issue or passage, but by false opinion, who weake and tender in his beginning, having furpriz'd themost simple, vnder the authority of number and antiquity of witnesses, hath extended himselfe to the most indicious and capable. But hee who can ascend to his head-spring, shall finde but a very small brooke, which being difficultly knowne

knowne at the place of his first birth and originall, is wonderfully encreased and fortified by the course and current of his age. The birth and beginning of Estates and Empires, doe fade and wither by degrees, through the very greatnesse and weight of their augmentation. By the same hands which Princes held their Scepters, they also caried the Sheepe-hooke, and the Senate of Rome disdain'd not to bor rowher Confuls from Agriculture; to commit the helme of the Estate into his hands, who formerly contented himselfe to conduct the Plough; and this new dignity fill'd their conrages with so little vanity, that they preferred the eafe and tranquillity of their Country life, to the greatest honours they could ex spect from their dignities. But it seemes that mans Invention, would extenuate, and quell the troublesome burthen of these dignities, by the lures and charmes of a vaine glory, which it hath fowen and disperced upon the approaches, to the end that, that which here tofore was contemn'd by the most worthielt, may give them some cause to affect them selues . As that adulterous Woman, who ha uing not lures enough to make her defired, doth (by the meanes of painting) borrower thou-Samony

thouland other forraigne fallions, the more eafily to feduce, and abuse those whose affeaion she seekes and desires. But since that deceitfull painting and decoration, hath poyfo. ned the hearts of men, they have all inconfiderately ranne thereto who should be first: so as that which heretofore could difficultly be defired; is now to passionately beloued and embraced of that passion, that our wealth, our pleasures, and our life, hath nothing but bitternesse out of the painefull employment, and troublesome exercise of some publique dignity er office; which more truly oppref. feth and loades our mindes, then our backes. and wholy engageth our liberty in popular affaires and disturbancie: as if our owne had not enowe, whereof sufficiently to employ our felues; if it be not that too familiarly calling our fight vpon our owneaffaires and bufinelles, that the fauour which wee conferre and give to our selves, prevents and hinders the effect of our judgement, by diverting it other wheres. Which is that, that hath occasioned the Poet to complaine with vs, in that being too much knownero the world, we yet dye onely vnknowne to our felues. That if we laugh at those who antiently commended

themselues for weeping at Funeralls, and so to purchase true profit, by their false and faigned teares; What ought wee then fay of those, who to wed themselues to other mens passions, and to make themselues slaves to their affections, doe engage their wealth and liberty. The forrow of those was in showe, and their profit in effect: but the wealth and honour of those, is but in Opinion, and their labour and solicitude in truth. The profit and honour which succeedes thereof, doth too ill requite and pay this subjection, without needing to buy it so dearely, yea at the double va-lue thereof, by engaging our goods and per-sons. And yet if desert or merit could bee receiued in payment, it were well: but it feemes that Merit is one of the weakest meanes to arrive thereto. Gold and Silver will finde place in the worfer fort of people, and by their splendor, doth so ecclipse and blinde the eyes of the vulgar, that the very report and beliefe thereof sufficeth with them, to give those the title of wifer, whose granity, fortune, and roabe, gives beliefe to a thousand vaine, and illbeseeming discourses. Apelles was not discommendable, who feeing a Knight in his Shop very brauely and richly apparelled, and couered

couered with many Bracelets and Chaines of gold, who after a long filence, intermedled impertinently to praise some of his courser Pictures; Apelles returned him this answere: Thou art much to be reproued and blamed, because before thou spakest, thy followers, thy countenance, and rich apparell, made my Apprentizes esteeme thee to be some great and wife personage; but now by thy speeches nauing discouered thy ignorance, they no more prise, or regard thee: A regular silence is no small grace, and advantage to a man raised in dignity. We still presume all things of him, whereof he ought to be capable, vn-till his discourse confirme and ratifie it to be the contrary, and many times to the preiudice of his reputation. And many one will finde in this mans tongue matters of admiration, which in anothers, hee will repute worthy of contempt and laughter: so much Iudgement is ore-mastred, and curbed by opinion, which of it selfe produceth nothing, but faigned and difguifed.

SECTION.

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Opinion very ill requites the greatnesse to hold her still in shew, and esteeme, and to give all the World right to controule her actions.

He priviledge of Princes, and great Men I sufficiently testifies it, by the false exteriour shew, and apparance; those sumptuous buildings, adorned with Marble, and Por. phyry; those Robes enriched, and embroidered with Gold, and Pretious-Rones, touch vs but exteriourly, they deceive our eyes, but if our fight could as well perceive the Rust, which they engender by the vse thereof in their Soules, as the sparkeling splendor, which they outwardly defuse; wee shall finde, that Fortune delights to strew Roses about them, and that she hides the Thornes in their hearts, thereby to give all the World more cause to enuie her fauours, which are but in shew, and apparance. It feemes that to bee advanced, and eleuated in so high a Throne, they must renounce the common pleasures of the societie of men, and that having no more commerce, and familiarity with them, by reason

of so great a disparity, they must converse, and disport themselves a part; and no more entermeddle with the delights, and pleasures of life, which feemes to bee so inter-wouen. and linked together, that they cannot please vs, except others have the same interest therein with vs: If their greatnesse give them a facile, and easie enjoyance of their desires, meeting with no difficultie, which egges them forwards, or rather, which inflames their appetites; then this facilitie makes them prefently the more to loathe, and distast it; and fo those delights, and pleasures which Fortune seemes to present, and prostitute to them, it is onely to the end, and purpose they shall not enjoy them: that which shee gives them with her left hand, shee snatcheth from them with her right; I meane, shee gives them imaginary good things, and but too true, and affured euills : in a word, their condition hathmore Dignitie, then Content, or profit. Atlas, on whose shoulders our Poets haue placed this great Stupendious Masse of Elements, and Heavens dared not to bow, or flumber, for feare lesse the weight of this burthen, meeting with weake, and feeble shoulders, through the vapours of a flumber, com-.00 ming

ming to be reversed, and overthrowne, should returne to his first Chaos, and confusion.

The vigilancy of a Prince, must defend the houses, his care the rest, and his diligence the delights, and pleasures of his people; and as another Sunne, hee must incessantly stray among the houses of his Zodiaque, that by his continuall motion, all things be preserved, and entertained in a constant, and an immooneable order: Adde here vnto, that they are of the same mettall we are, and that their Crownes, and Diademes, doe not couer them from the Sunne, or Raine; what remaines there, but onely the bare, and naked opinion, which drawes after her the true feeling of a most painefull, and trouble-some care ? But to be too farre estranged from the quality, and condition of men, they flie, and stray from themselues, and their vices, and passions, and feeling themselues flattered by all those who enuiron them, doe so augment, and encrease, that through so thicke, and darke a cloud, their reason can no more judge of that which may bee trueth in others, and much lesse in themselves: all that which they see about them is vailed, and masked, and if it bee true, that the knowledge of our wretched conditinim:

on, and the contempt which we make of our selves, cannot but difficultly suffocate, and strangle in our Soules, Ambition, Presumption, and the other vices of a corrupted nature. Iudge then, to what point, and height they ought to ascend in the persons of Princes, and if they doe not infinitely, and immeafurably grow, when they are approoued, and applauded of all the World. They therefore must have a wonderfull care, and constancy to bee able to relift them; for who is hee among vs, who enuironed with Flaterers, and of those who praise him, doeth not then most flatter himselfe; a degree of flatterie, much more dangerous then the other, because the Minde being arrived to this point, hath no more diffidence of her selfe: I vnderstand it of a most dangerous flatterer, from whom hee is to defend himselfe: There is no step more slipperie then that, nor fall more dangerous, because chiefely, our will disdaineth to lend vs her hand to lift vs vp, and feemes to mocke at our misfortune, without knowing it; as those Barbarians, who vnaccustomed to see the Engins of Warre, docremifly, and carelefly see those worke who besiege them, without vnderstanding, whereunto those workes,

and approach tend, which they see made towards them. Our Soule surprised by the lures and charmes of a falle praise, findes her selfe insensibly besieged of so many vices, with out knowing their approaches, vntill she have no more meanes, or power to refift them, Opinion comes, and affailes her, drawing after her Animositie, Detraction, Lying, Inconstancy, Irresolution, Incertainetie, Sorrow, Superstition, Emie, Ielousie, Conetousnesse; Ambition, and an infinite other irregular, mad, and undaunted appetites, and passions, which comming sodainely to fall, and rush pell-mell vpon her, she findes her selfe to bee sooner vanquished, then bearen downe, and quite ouerthrowne, before shee know the forces of her Enemies, against whom she is to contend, and fight.

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SECTION. IV.

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The Common-people have no more certaine, nor cleeve-seeing guide then Opinion.

THe condition of the vulgar feemes to be in a more peaceable estate, and tranquillitie, and in a Station more firme, and secure to wrestle with his Enemies. Trueth is more familiar with him, and the libertie which is in enery one to contradict the vices, and ill manners of his friend, gives a great advantage, and way to finde out the knowledge of his owne imperfections, which is the first, and most necessary meanes to apply wholesome preparatiues, and remedies : But he is so deepely plunged, and ingulphed in vice, that he hath lost all feeling thereof; the more he is spurred on, the deeper he stickes fast in dirt, and mire: Hee harn his interiour, and exteriour fo infected, and corrupted, chanit seemes, it is the onely rockes, and flielues, which wee must eschew in the tempestious sea of our life, and against which, neuerthelesse, the currant of

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the water drawes vs after it, with so much violence, and impetuolitie, that it is almost impossible for vs to secure our selves from Shipwracke; for who is he, who being de. firous to introduce himselfe in the way of Wisedome, hath not had more to doe, to fight against Opinion, then against any other parti. cular Vice? Those common Imaginations which wee finde about vs, and which are infused into our Soule, by the seede of our Fa-thers, are so generall, and naturall, that they give vs enough shamelesse Art, to condemne of Errour, and Barbarisme, all that growes in forraigne Coun ries; It is not thus, that we mustabandone the liberty of our Judgements, to the flauery of Opinion. Wherfore serves this facultie of Reason to him, which hath not refolution enough to examine, and know the vice of things, which are in credit, and reputation with himselfe; and the good of those which hee findes vsed, and practifed by his neighbours. It is very farre distant, to meafure the boundes of his Citie, by those of the Sunne jin a moment to behold all the habitable Earth, and to nourish in him this generous defigne, to produce such excellent actions, that the service, and vtilitie which the place

of our birth may receive thereby, may generally redound to all the parts, and corners of the Earth. Partialitie, is an enemie to Libertie, and as long as we shall bee subject to this example, it is but an abuse of our sudgement. He is beloved, and priviledged of the people, who esteemes every thing according to its valew: It is Iniustice in all things, to make the Ballance fall to our fide, if it bee not by the weights of Reason. It seemes that the eye of our Vnderstanding is so much shortned, that it ought to be confined to the knowledge of those things which enuiron vs; wee are o much, and so fast tyed to our owne particular interest, as we beleeve the Sunne shines onely for vs. and that the Cloudes which couer our Hemisphere; should ouer stadow all the Earth: All goes in the same Braule, and Dance as we doe; that which out-flyes, and exceedes the limites of our vie, and rustome, are no more birdes of our vaderfanding whee must shurthimselfe up in this traite; and that this Guide, and Torch which Nature had given vs, to conduct vs through all the parts of the World, should bee stranged by the multitude of Opinions, wherein wee haue beene bred, and are fo growne vp' with

with Age, that they have tane the hand, and place of Reason, and after having dispossessed her of her Empire, they have interdicted vs all other knowledge of trueth, but that which wee can perceive, and discerne through the foggiethickenesse of so many false Cloudes.

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Opinion (as an ingenious Painter,) gives the things which inviron us, such face, and figure as it pleasether

Feares, and apprehensions, shall finde that they are vaine Idoles, which we have so clad and that affrighted with the apparell we have given them, and the lineaments which we have painted in their faces, wee goe hide our selves, and dare no more cast our eyes voot this ghost, who fills vs with wonder, and a stonishment, at the sight of his searcfull posture. If wee have so much resolution, and courage to affront him, to take from him that which we have given him, and to deuest him

of that which hee hath borrowed of our opmons, we shall finde that we are true children which formerly feared nothing, but the maste, losse of Honour, Exile, Banishment; and althat afflicteth vs: except griefe, which is derived of Nature; have they any grounds, or foundations but Opinion. Honour wherewith wee are so passionately surprised and taken, that Griefe, Death, and all that Nature hath depainted vs to fearefull, and ghaftly, is nothing in comparison of this lase. What brings the with her, at her arrival but wind, and smoaker or what elfe doeth flee draw after her vs feele enery place, and part of our by, to fee what marke the hathging vs, & what the hath tane, and caried from vs, & we shall finde all that we had before to be whole, and found. What is this Exile which wee so much feare. if we transport, and cary all our vertues with vs; what loffe, what dammige can we be reproached of Bias being reduced, and stript to his shirt, and enforced, and driven from his Countrie by the Sacking, and burning of his Citie, did neuerthelesse vaunt to have lost nothing, because the goods which were stolen from him, were subject to Fortune. He neuer held them but perishable, and the which hee could H4

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could lose without lamenting them? and to de but one word; Fortune could never make a reach in his Vertue: Doe wee not see the Sums, and Starres in all parts of the World and is not Vertue an excellent coine, and money to purchase vs friendes every where: Man borne to see all things, if he be lincked to the place of his birth, through the dutie of an office, or Dignitie, or the love of his Parents, doeth he no voluntarily banish him, felfe from all the World, to live in one place of his Countrie; anohee whom Fortune will frine from his home, The confents thereto, in his will, whom finde you, who descrue, to be off Lamerred; either he who wedding himselfe to particular passion, exiles himselfe from all the World, to inclose, and thur himselfein some smaller sland; or he who banisheth hinselfe from this little Island, to give himselfe to all the other parts of the Earth! If we are taken away from our bed we are so tender, and delicate, that we can no more repose our selves: The Bitd cannot flay contentedly in his Cage, though neuer so well vsed; as holding no greater enemie, then constraint, and man no greater friende then flauery: If you expell him his house,

you put him out of content, and countenance. So cowardly, and vncouragious is he, that he wondereth at his owne wit, undertakes, and triumpheth ouer all, whiles Cordes, and Fetters every where inseperably binde; and chaine him to flauery; and hee were happie if this affliction flying from his eyes, might bee insensible to him: But hee hath now as little right, and power ouer his minde, as his body; all is a like engaged; he lives not, hee thinkes not, hee moones, nor shakes not, buto vpon Credit; his Soule, bound, and constrained under other mens opinions, makes her selfe slave, and captive to their authorise. Should not Beafts have reason, having so well knowne how to conserue that which Nature hath given to every one of them in particular, to mocke man, who onely for a piece of bread, hath either lost, or engaged the fauours, whereof Nature had given him the preheminencie, and predominancie aboue all other Creatures & but when he lookes a little about him; I affure my selfe, that hee shall yet finde Tyrants, who after they have stripped him to his shirt, (as a Thiefe doeth a Merchant in a Wood, who ties him to a Tree, for feare that hee reneale him,) after I say

they have hood winked his eyes, they have fo subtilly fettered him to his passions, that hee euery where drawes after him his owne chaine, without knowing it: Vanitie, and opwherein you see him: they are still at his el bowes, and for feare that he doe not reknow himselfe, they never lose fight of him. One makes him beleeue he is a God on Earth; the other presents him the Vowes, and Prayers of the multitude; the Honour, and esteeme of all the World, as wee doe to a Childe, Castles of Gold, and Silver, or some other ridiculous thing, to make him endure more patiently a phlebotomising: And yet hee is hot in so bad an Estate, that hee should despaire of his health; but he treates, and parlies with them too much. If hee receive any good, and wholesome instruction, it is as loone corrupted by their too frequent familiaritie: at least, if that which hee could not doe by meere force, hee would yer endeuour to performe by the addresse, and dexteritie of his body. If he could not vanquish, and ouer-throw them by high wrestling, he would yet finde meanes to avoide, and escape them: the loynt promise, and condition which hee

hath passed them, may bee disolued, when hee desires it, for two chiefe, and principall reasons; the one, the violence which he may alleadge to the contrary, the other, to have subjected them to a thing, which of its nature cannot bee of this condition; so that any tie, or advantage, which they may have oner vs, wee shall yet reserve meanes enough to save our selves, if wee have the intent, and designe thereto.

energy manage it to his advantage it will been the real Value of the a Spall field Wit. But Jo vs. proceed to that which touch

Opinion leaves nothing entire, but its corruption, and pardoneth not Vertue her selfe.

It is not reasonable to make our Enemie of thronger then hee is; let vs not give vnto things, any other sace, nor lend them any other body, but that which Trueth, and Nature have given them; we shall then finde, that all that which we tearme Good, or Evill, will come and prostitute themselves to our feete, and yeeld to our mercy, to receive of vs such condition, and qualitie as wee please. We will convert

convert to our behobse, and prosit all that falles into our hands, and will order, and manage it so, that all that which is round about vs, shall not touch vs, but by the best place. Fortune hath no power to furnish any other thing then matter, and it resteth in our Judge. ment, to give it what forme it pleaseth. All things differ but by that, and if they borrowed not those displeasing formes of our Opinion, Wisedome would bee in reputation, and Glory, and Fortune would languish, as beaten downe to the feete of a triumphant Vertue; whofoeuer can manage it to his aduantage, it will bee the part of a well-refined, and polished Wit. But let vs proceed to that which toucheth, and concernes vs more neerely; and let vs enforce our selues to pull out this Thorne, which incessantly trauerseth, and troubleth our repose, and gives vs fo many disturbances. It is that which we call paine, which by the inequalitie of her sence, and feeling, sufficiently witnesseth, that wee foment, and cherish it beyond her worth, and naturall being, and that at the very entrance of our Evills, and Afflictions, it remaines in vs to give them what composition we please. it of bland

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feare of paine, then of paine it selfe, and more tormented at its absence, then presence. All things are proportioned; if the afflictions which affaile vs bee violent, they are not lasting, nor permanent; and difficultile can wee feele it, because the suddainenesse takes away the sence thereof: if it bee moderate, it is the easier to bee supported; if Ponertie, Griefe, Death, bee such as they are sigured, and de-painted vs, why then did Socrates laugh at Powertie, mocke at Griefe, and contemne Death? were the senses of his body insensible? No, but he indged otherwise thereof then we doe, hee lodged them in himselfe, according to their just esteeme, and valew, and not as we doe, who know them not, but by the fearefull markes, and countenance of those who have approoued, and experienced them; and who had prepared such faint courages to withstand them, that it was easie enough for Death, and Griefe to make themselves victorioully felt, and feared: The feare of fome who are carried to their execution, hath it not made them in a manner, to meete with death halfe way; the fight of the preparatives of death, doe as it were, make death flie into his breft, and deprine him of his fense, and life, before

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before hee have felt any of the torments that are prepared for him: Hee who on the Scaffold attended the blow of the Sword to cut off his Head, being but touched with a wer Table-napkin, his very apprehension, and feare made him to deuance Death, and fo died immediately: And then let vs take af furance from fuch spies, to know whence it is; but farre was that Philosopher, from this vninft, and base feare, who at the very point and instant that the Executioner was to give him the blow of Death, being demanded by one of his friendes whereon hee thought, and fwered, that hee imployed all the powers of his minde, to confider how his Soule would separate her selfe from his body. If many like him, had beene sent to know, and affron Death, it may bee they would depaint him to vs not so obscure, as Sleepe, and Slumber, Death did not much prejudice him, he would filently treate, and reason with himselfe till the end, and till the very last gaspe, and period of his life, he would manage the vnderstanding, which Nature had given him: to wee judge of all things, either by the femblances, or events of things, which of themfelues have nothing fure, or certaine. Out Imaginations,

Imaginations, thoughts, and manners may well bee corrupted; fith this contagion hath not excused, nor spared Vertue her selfe, which could not comport her felfe fo well, paffing through our hands, but that shee felt our corruption. Wee more willingly embrace her for the glory which shee drawes after her, as her shadow, then for her selfe. The Markes, and Armes, whereby shee makes her selfe seene, knowne, yea desired, doe they not sufficiently declare, and testifie that they are the fruites of our opinion: who soeuer should fee her alone by her felfe, all naked, and without Artifice, although indeede, this bee her richest dresse; and attire; I know not if hee would defire, or love her. A Soule must be wonderfully powerfull, not to affect, and chel rish her, but because she is amiable, and makes as little effeeme of contempt, as of glory: for if wee performe any vertuous action, it is ral ther for the content which wee hope for, to fow, and spread our name in many mouthes, then for our owne satisfaction. So wee are pleasing to the World, we care not what we are within our felues: the World is extreamely obliged, and bound to vs, to affect, and cherish her more then we do our selves forme are 25

are seene in the front of a Battaile, who feele therrifeliues more animated, and egged on by their owne Vanitie, then by their courage in the execution of a generous exploite; for it seemes, that in these our times, there is nothing so cleane, or pure, but this Vice hath thereunto added, and applied her rust: Also it is very difficult, how to ever wee refole to to vnwinde, and free our felues from po pular opinions, that wee full remaine nor some where engaged. Vlisses had to defend himselfe, but against the charming voyce of the Syrenes, but it was not against the vove of the People. That which wee ought to feare, comes not from one Rocke, but from all the corners of the World; A voyce neuerthelesse of so small importance, and conse quence, that it can neither elevate, nor de iect the merits of a wife man, no more the shadowes being great, or little, doe diminish the true proportion, and greatnesse of the body: at least; because a wise man cannot wholly difingage, and exempt himfelfe from this presse, and croude of people; let him leave his body, his goods, his legges among them, for it matters not much, prouided that he retire his minde wholly to himselfe, and that

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as the Sunne, (despight his dayly motion,) leaves not to observe, and follow a particular way, and course, contrary to his first mooueable. So a wise man in the course of worldly affaires, although hee bee tyed to the custome, and dependance of popular opinions, under the conduct of Reason, yet hee findes, and followes a particular way;

whereby to entertaine himselfe, in a perpetuall health, and

Sources was to Sinillinguage the Season Passing so season of mees.

Ipperates faith, There is no specific shifts of policy of the shifts of

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hee findes, and tollowes a particular way; wherety tol O LaTio H Cife.

Stormes raise not so many surges on the Sea, as Passions engender tempests in the hearts of men.

Ippocrates faith, There is no worse or more dangerous sicknesse, then that which disfigureth a mans face: But I say, that those which at one and the same time, disfigure

the beauty both of his body and foule, are yet by many degrees farre worse. There is no passion which ariseth in man, that leaves not on his face some visible signe of his agitation, but the soule within altogether consuled, beares more singular and remarkable markes. Shee sometimes loseth the knowledge of her selfe, in misknowing her own proper misery;

Or if thee flatter her felfe for faire as to think to know it; thee holdes it for a good figne, or figne of health, and so coloureth her most dangerous ficknesse, with the title of a recovery thereof. Gholer with her passeth for our lour, and commandife for mifedome, and thus the palliates and concreth her proper vices with the cloake of Kertue. This defect proceedes for that our wises touch vs too neerely and that the eye of our reason disturb'd by the power of our passions, hach not the requisite and necessary distance, for the vie of her functions. If the fouls fee any thing through to thicke a cloudenitis contrary to that which it is and chiefely when it is touched with the pointon of enill; because those forts and degroes this creases, and demonstrate him those things, which threaten him, of a fearefull greatness. Among pulsions some are framed by a dilain on of bloud, and spirits which bend overall the body, as choler! Others by the contraction on of the same spirits; which assemble and flut themselves up neere to the heart, as feare; but the place, where they are in action, is that which wee terme fensitive appetite, which Philosophers divide into irascible and concer piscible athis contents himselfe, simply no feeke trary

feeke those things which are convenient to him: but that enforceth himselfe to vanquish the obstacles wee meete withall, which im pugne or oppose our inclinations; neuerthe lesse it is very likely, that that proceedes from one and the same power. And indeede if the nueth her way towards the object which the feekes. If shee finde any let or obstacle, shee becomes Irafcible, which is to fay, the enforceth her selfe to surmount it, as the water of a fountaine, which glides flowly and foftly on the grauell; if it be stopped by any thing it meetes, it then swells and growes great, and in the end overfloweth and vanquisheth her obstacle. All things harurally oppose themselues against their contraries, not neuerthe leffe that shee is any other, when shee shields or defends her felfe, then shee is in her vsual countenance. The reason which they alledge to the contrary is is that nothing beates it selfe: But these two powers contradict one the other, at one and the same time; it must then needes begithat they are two different things. I say that this combat proceedes not from this party, but from a higher that is, from imagination, who touched with a contrary

trary object, contests and fights against this inferiour party. But not that this quarell arifeth in the fensitive appetite betweene these two powers; For not being able to comprehend the thing in its simplicity, wee are con-strained to multiply and divide it, as we doe of the minde, which wee divide into Imagination, Vnderstanding, and Memory, or of the sensitive appetite in Irascible and Concupiscible. It seemes that hereby wee keepe the thing more strictly shut vp; but it is of the Essence of things, as of the definitions: We cannot cut off any member from this, without vitia-ting and corrupting it. Wer cannot divide that, without ruining the Science which we seeke: Shee is one, and all simple, but our groffe fight (which cannot perceiue her fo lightly apparelled) runnes to his effects, and stayes there as to the first cause: Like vnto those Pagans, who not able to comprehend one onely God, divided his powers, which our Theologians terme attributes, into fo many different Divinities, and stayed to consecrate rivers, and to baptize them according to their different operations. So we farre eafier com prehend two contrary powers, then one which produceth two different effects. Wee difficultly believe that the Summe hardneth, and foftneth at one time 30 if experience had hor taught it vs. I say then, that this power which dwells in the sensitive appetite, is one; thee defires, the feekes her object, thereby to content her selfe. If the be hindred, thee is bent and incenfed against the obstacle to force in If thee ouercome it, the walkes after her vin all accustomed pace without any violence. The foule is the principle of life; one in all, and by all: In one part shee feeth, in another thee imagineth, in another thee understands, and in another the retaines, according to the disposition of the organ where she agitatein But even as the Heavens are not subject to the alterations of fublunary things; and doe not moue, but to oblige the body by a perpetual liberality: So the soule, which of her felfe is not subject to the alteration of mortall things, ought to lend her motion as principle of life to all the body, thereby to oblige it, but not to interest and ingage her, selfe so, that shee can no longer retaine ther felfe, and that for getting her felfe, the fuffer her felfe to be led and carried away by the violent freame of her passions, which after, by little and little estrangeth her from her selfe pinion

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gives them birth, but wee must not so much consider the place from whence they part and iffue, as the foule of him on whom they fall. The winds which raise small cocklings vpon our rivers, and who throwe furrowes on the serenities of their christalline faces, can raise whole mountaines of waves, and waters on the Sea, and ingender imperuous stormes and tempelts. The faule of the Philosopher is tranquile, and quiet in his course; and wifedome who is neere him, dissipareth the waves before they hade the power or leafure to lay hold of him, or to flire up others by their violence: And the foule of the ignorant man, is a Sea of inconstancie which is shaked, and toffed with enery winde, and is never furely firme, wherein because hee cannot quiet and appeale the stormes in their first emotions. they swell and growe infinitely violent and implacable. The Philosophers are yet doubtfull of the nature of the windes, and from whence they are deriued, and proceede: But those who stirre vp in our soule, such furious stormes and tempests, are but too easie to be knowne, we feelethem borne within vs. They at first embrace, but in the end strangle vs. Men are not onely polluted, but poyloned by their I 4

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their vices. That if civillity and ceremonic (the bastard daughters of naturall wisedome) preuent that they doe not commonly resplend and appeare before people, when they are retired in their family, they delight to nonrish and cherish their passions. They with drawe themselves from the fight of men, to hide their defects and imperfections, as if their houses were purposely given them w act and perpetrate finnes closely, and with more liberty and licentiousnesse then abroad And it is not by the exteriour face, that you must judge of him with whom you speake in the Areete, or whom you fee in the middel of his ceremonies. This is nothing but falle painting, and true artificiall dissembling : you shall finde him cleane contrary in his house: It is no more him, his foule and his face haue changed posture, and countenance. But if they will conceale vs the manner of their life, they should at least diminish and cut off their passions. It may be it is forthis reason that Ariston said: That the windes which are most to be feared, are those which discouer vs: they expose them to the eyes of the most ignorant, and onely ours will remaine darkned, and much celipfed in this trouble. Xerxes Xerxes caused the Seato be whipped, and sent a challenge to Mount Athos: and Caligula da red Impiter to the combat frand while thefe their impertinencies and fooleries exposed them to the laughter of the vulgar people, those generous spirits remained hoodwink'd, and blinded by their owne passions. But what, as long as we languish in our vices, we know them not. None but hee that is awal ked, can recount his dreames; for in fleepe we perceive not their abuse and deceit. The euills of the soule are obscured in their thicknesse: Hee that is most sicke, feeles it least. And although (according to Marsilius Ficinus) that passions are indifferent to good and euill, to vice and vertue; neuerthelesse, the noblest of them accuseth vs of imperfection, because they never observe rule or measure. There are other wayes & passages to ariue to Vertue. It is too dangerous to walke or vsurpe on vice: for it is then to bee feared lest wee fall into it: The faule bred in the shadowe. which hath not as yet tempted hazards, and repulsed the affaults of fortune, must essay all other wayes but that. For one that Ambition hath cast into Verme, it hath precipitated a million to vice. It is still fafer, and better for le willows

vs, couragionally to quarell with her, then to trust her, except it be in the same manner, that we would trust our Enemie. But because all passions are weake and tender in their beginning, the safest way to secure vs from their corruption, is to strangle them in their cradle, and make that the first point of their birth, doe in the same moment and instant, see their last ruine and destruction, and consequently the end of their Essence or Being.

And although according to Warfiling Freings

o vice and verme; neverthelesse, timeno-

wills of the foule are obscured in their thick-

ment Hee that is most licke, feeles it leaft,

We may fay of love that which the Romanes faid of an Emperour, that they knew not whether they received more good or early of him.

VI H are taught, that there is never lefte V found to speake, then when the subject whereon wee will discourse, is better knowne of himselfe, then all which can be alleadged, to proue and confirme it. It is the same in the cause and subject of Louis, which of it selfe gives such cleare maximes and in struction,

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fruttions, that all the reasons which weecan contribute to the cleering, doeth but onely ferue to the obscuring thereof; and nature within vs, hath given vs fuch pertinent leffons, that all words, and discourse will finde them? selves confounded, when they vindertake to discouer the secret of this Art, and Science. His first slames strike such an excesse, or fits. that they cannot be knowne by the motion. or beating of our pulle, and his dartes fie, and flide into our heart with so much craft. and subtiltie, that reason can neither observe nor finde out the way, pathe, or steppes there of She nourisheth with her hear, and gives! the first motion to all our interiour matio ons, as the first principle of humane passions! because all the violent motions, which man can feele, are either for his defence, and confernation, and this is the lovelof himselfe; or for the encrease of his owner Content, and this is the Loue of Vnion! without himselfe; and these are the two greatest wheeles of Nature, who have the charge to mooue the rest of our passions, and who obey at the first command of Loue, according to the necessitie of the Law, which they have thus established among them. But we

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we shall know her better, by her effects, the by her selfe. If we thinke to hold her any where, the escapes from vs, and transforms her selfe into so many shapes, and fashions that we can observe nothing in her but mut. tion, and change. It is reported that Mercin by the commandement of Iupiter, once vidertooke to make a Gowne for Diana, that the might be no more dishonoured in golne naked among the Gods, and especially against the Lawes of her flame fastnesse, and chasti tie: but seeing that incessantly she either encreased, or diminished, and that she was ne uer at one, and the same stay, he despaired of being able to effect it. The inequalitie of mens affections, and Inconftancie to naturallio Loue, may serue for the same excuse, to him that will vindertake to define it, and to prescribe a Roabe, or Vestment fit for her humour; what inconvenience will there be to permit her to goe naked? Sith none is of a more shame full face then this Goddeffe, and that the is neuen richerthen in her pouertie, nor prouder in her apparell, then in her simple nakednesse at least if wee will beleeve the Poets. For feare therefore that the fresh, and lovely fight of formany beauties; doe not dazell our eyes,

yes, we must put our eyes before them, not schold them fixedly, divert our fight from heir charmes, or enforce our selues to couer hem, and to hide them from the ragges of my description. Line is a defire of Beautie, lay the Philosophers,) which by reason difodgeth the Soule from the body to live elfe where, and to agitate in others: a passion which not onely altereth mans nature, but wholly reverfeth, and overthrowes it; because the Soule of him that loves, is more in the Subject where the loves, then where the animates, and relides. Judge what order, and measure she can observe in her deportments and carriage; fith, that bound, and constrained vinder the authoritie of others, the neither moones nor Hirres, but vport credit, and by the leave of others: Man in his other passions. is not cormented, but with one ar a time but in this of Loue he connokes, and affembles all the others, who at their very enterance lofetheir names, as small Brookes, which in groffe the breft, and bosoine of greater Riuers : moreouer, he yet addes those of others which he loueth, and weddes with as much or more affection then his owner. I efteeme that it is therefore for this reason, that some do

of the Ancients beleeved that Inpiter himselfe could not be enamored, and wife at one time Agesilans tells vs that Wisedome, and Lone are incompatible, because, that, by the conference of things past, judgeth of events m come, and this considereth nothing but the present, and takes no other councell, but from his owne fury, and blindnesse: His obies which he tearmeth Beautie, consisteth in a concurrence, harmony, and decency of many parts linked, & conjoyned in one, & the fame lubiect. That point which stings, and tickless our heart, and by his ready, and violent motion inflames our senses to seeke it, is tearmed defire, the which if it inflame his object with the like defire, (as one Torch which lightens another,) this concurrence caused by the refemblance, is called regiprocall Lou, Sympathie, or according to Afrologers, inch nation, or participation of the fame Planes and Influences, as it hapneth to those, whole very first sight is so fatall, that at that same instant they lose the one, to the other, and both their hearrs, and libertie, by the meeting and enterchainging of visuall, raises, which white, confound, and lofe themselves in one and the lameend, and concurrence. The will

of the one doeth dive, and plunge it felfermed that of the sorher, and no longer referres any thing of his lowne particular, or properl; wee can no more perceine the threades or seames whereby they are comovned, and fowed fo close together! It is not in Loue, as it is in Musique, which is composed of different Ayres, and Tonese Loueris helier engendererbamong different humours, which have no fympathie. I vnderstand this reciprocall Loue, and that which the Ports faith had heede of a brother for the increase therei of The fubrility whereof he ferues himfelfe to feduce the doblest hearts is it at first to hedrog and inflame them with a vertuous defire, thereby the more easily to ingage them! am admirable principle of this naturall Art. and Science, which reachesh vs not to feeke Bealtie but in Wertue, and to borrow no of ther grace, and splendor, but from her lufter. as if there were nothing amiable, but that which were faire, and nothing faire but Ver tuen because Lone is not ingendered, but by her refemblance. This passion instances vs to Ventue, itol give wis some sindure of Beautie, and thereby to make vs like viite his object, and worthie of that which we Loue: But as alwayes foone

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Soone as it gets the hand, and advantage of is then the throwes is into Vice, and makes is descend by by pathes, and strange wayes vn. knowne to all others, but to her felfe: This fearefull Cyclope of the Poets, who dranke no. thing but humane blood, did hee not aban. done his flaughtered preyes, as foone as he felt himselfe touched with the first points and darts of Loue, by the eyes of his cruel Galatea; and being carefull to apparell, and embelish himselfe, sought at first, onely to please her. But in the end, the fire of his Loue formounting his patience, the excelle of his passion suggested him more bloody, and farious desires, then his barbarous name had formerly taught him. So Loue disposeth our first designes, and conductes them towards Vertue, but it falles out, that he still divertes vs in the middest of our course, and deline ring vs vp to the power of Vice, he drawes w after him by oblique, & vncouth wayes, as the violence of an ountflowing Torrent, caries is here, and there against shrubs, and thornes which teare vs to pieces, without that we have any other aide, or affiltance, but that of their mercileffe rage, and furie. It is reported, that the young-men of Lacedemonia, had Snoot alwayes

alwayes some melodious Instruments to flatter them in Warre, and to preuent and hinder, that they threw not themselves on rashnesse, and fury. But he who fights under the Ensigne of Loue, hath farre more neede of some gracious Layes, and Songs of Philosophie, to restraine, and hinder that he doe not infnare, & precipitate him in his owne loffe, and the absolute mis-knowledge of himselfe. The wisest counsell herein, is that of the Philosopher Panetius, not to engage himfelfe in fo violent a matter: Many have changed the heate of their divine Zeale, into vnchast flames; the wisest have lost themselves; and the Philosopher in the darknesse of Paganisme, seeming to have beene inspired, and conducted by some raie of the Divinitie, hath he not loft him in this passage; when hee wished himselfe to bee Heauen, thereby to have so many eyes, as that had sparkling Starres, to admire; not Tructh, nor Wisedome, but more lasciniously, to behold and see the sweete Lures, and Charmes of the object of his Loue. And the Father of the Philosophicall Academie, who seemes to haue drawne Wildome, from her head-fpring, or fountaine, and to have made whole Rivers streame thereof, through all the corners of

the World, hath he not likewise made Ship. wracke of his vertue in this straite, and hath not his owne Reason seene her selfe constrained to yeeld to his blindnesse! not onely in the transports, and extasses of this volupuousnesse, but after the violent fits of this bit. ter-sweet fury, when he addressed Sacrifices to his Concubine, and offered upon her Altar, his Reason, and Vertue, as Victimes to the feere of this triumphant passion. It is a Rocke or shelve, where the justest had neede apprehend, and feare, not to make Shipwracke. If we will found the depth hereof any farther, the course, and current of the water will bear vs downe. If a storme threaten vs, we must cast anchour by time before the ariuall of the Tempest: for all emotions are difficult to calme in their violence, and impetuolitie: The waves of the Sea are mercileffe, but thole of Loue farre more; those afflict vs with the feare of Death, but these denoure, and swallow vs vp euery moment, and yet we can nei ther fubmerge, nor drowne. If the many different accidents which staye our enjoyance, sharpned not our amorous desires, then this pathon would not produc fo prejudiciall, as it is, nor so much feared of Wisedome. His powers,

powers, and forces encrease by the length of the way and time hi and its naturall sweet, nelle growes lower in feeking many undecent meanes, and ynbefeeming wayes to obtaine it; the more a weight is distant from his centre, the more ponderous, and heavy it is. A Souldiers arme, which is not owner of its extent, strikes not so, violent a blow: So the fury of Loue encreaseth by its motion, as his desire is rebated, and extenuated, in the enjoying of his object; neuerthelesse, to condemne itany other way, but by divine wisedome, will testifie an excesse in our humane, which in this irregularity, is as neere a neighbour to obstinacy, as to Vertue. To banish it from civill fociety, is to vindertake no leffe, then to take, and cut off from the yeere, the fairest, and sweetest season, and dayes. This passion of Loue, is the daughter of Nature, who cherisheth, and flattereth it, when it is entertained in respect, and modesty; but she will easily wantonise, and vitiate her selfe, if we shew it not a seuere countenance. The surest way therefore, for those who have any distrust, or diffidence of their owne strength and vertue, is, not to tempt Fortune, or to runne the hazard of a temptation. For hee who cannot stop it,

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before it part from his hand, must nor thinke to curbe, or restraine it in his cariere; I say, hee must choake the seede of this growing euill, and not permit, that it take so deepe roote in our hearts, that wee cannot after wards be able to expell them. All soueraigne remedies are slow, when the sickenesse is inucterate; and unprofitable, when by the length of time, it is become stronger then the Art, and sufficiency of the Phisitian. If thou timely call thy reason to thy assistance, at her arrivall, Loue will lose all his credit and reputation; his flames will as soone vanish, his fire will be nothing but ashes, the fountaines of thy teares will stop, thy groanes and sighes will bee but small windes, and pleasing Zephirs, which will calme their troubles, and thy forrowes, and disturbances. land, is the daughter of Watme, who cherifit-

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Ambition bath no mediocritic, and feares dot his burning of the Fire of Heaven, washing Thunderbols of Iupiter, furnish him the finst sparkles.

Estres issue from the same place, and How from the same fountaine; the farther they oftrange themselves from their birth, the more they fwell with pride, and increase their impetuous violence. The great rest rivers in their first springs are confined in a small place, but their long course, and progression makes, that the farther they advance the larger is their extent, vntill being throwne and precipitated into the depth of the Sea together with their naturall freshnessed and sweetnesse, they loose the sweetnesse of their former name. Defires flide away forely and the wife man himfelfe cannot refuse them an honest libertie; for they cannot endure to be pent, and that vp. If wee keepe them neere vs. they are small rivers, which enuiron their foring. K 3 tainer

spring, not seruing but to embelish it, and fimply followe that which finites, and laughes to our hopes - But those who violently carry and transport then leluds beyond vs, doe no longer obserue rule, or measure, for they swell to much that they bur Fin funder: and (as Mi. the foile, and places where they paffe) they are full of sharpenesse, and bitternesse, vntill that the couetous hunger of Vanities, and Greatnesse roles them by strength of atries in the dulph of fome milerable flattery, from whence they can never more get fronth. This irregular motion; this infattable thirle of the mour sis tearmed Ambition; abundance family-etherhis vice, the more he findes, the more le depoures, and yer the leffe he is farisfied, his defignes are hilden, and concealed verte accompanieth his enterprise, Tyranny seeondetalehe sticcelle, and in the end; Forme (whom hee courts, and cheriffeched being inching of Ambition, is constrained to free her felfuby the mine of the lambieious. Milen ble Portune, who holds hed Empire of the wills pwho of our difasters, and misformes raiseth her Trophees, who buildeshier Temple whom the ruines of our Estates ? who enter foring K. ? taineth raineth her peace, by our feditions, and whose wheele (constant in afflictions, and vnconstant in felicities,) hath nothing for axell, but the onely proppe, and support of our vaine Ambitions. Why must thy Altars yet smoake with the first of our Sacrifices? What recompense is, it, which obligeth vs to teare our sclues in pieces with our owne proper hands; to be spieces with our owne but thy Famourities, and it seemes that to serve thee, is to displease thee; and to obey thee, is to exasperate and incense thee; and to obey thee, is to exasperate and sufficient meritorious subject of correction, and punishment.

To flut vp this dangerous passage to our desires, were to diminish the credit, and reputation of Fortune, and in the end to anull and ruine her selfe. Those who terms this desire to Honour a spurre to Vertue, or who take it for vertue her selfe, doe enery way decine themselues. It is to follow the splendour of a falle light, and of a strange brightnesse, which easily receives the shadowe of all the objects that appeare before her. Ambition and Vertue hath as small sympathic and alliance, as slauerie and liberty: Alexander the Great

great held the liberty of al nations in his hand, and yet miserably consumed and languished in the slauery of his owne ambitions. The limits of the Vninerse could not bound the extent, and the enjoying of all that the earth contained, was not capable to quench this thirst. Hee will force the barres of the world by the point of his ambition, and his defire is enraged to finde nothing equal to himselfe. But hee who is peaceable and quiet in his house, and within the extent and limits of his goods; gives bounds to his defires and ambitions; hath he not farre more tranquillity and repose? If we measure this good by content, doth hee not as farre surpasse Alexander in his felicity, as Alexander furpassed him in the ex-tent of his domination? Naturall defires have some measure, but those which are engendered, and borne of a falle opinion, are onely limited by Infinitie. This Prince had vanquished the opinion of all men, and yet hee suffered himselse to bee miserably vanquished by his owne. Hee could not attract the eyes of a more infinite number of people, to be witnesses of his valour, and to admire his Trophees. Neuertheleffe, his blinde ambition would not permit, or fuffer that his

eyes should participate of the rayes, and light of his greatnesse. Hee burnt himselfe in the summe of his glory, and so consumed himselfe in the flames, which the wings of his defires and ambition had enkindled. I would not that our condition should tye or wed it selfe to the ambition of an Alexander: but it is as eafie to drowne himfelfe in small Brookes, as in the middest of the waves and tempests of the Ocean. The highest Pyne trees and Cedars are beaten with the greatest stormes, and the Flowers which repose at the feete of the Mountaines, are dried and withered with the least winde; or by the feruencie of some exceffine heat: finall cordes hold weake beafts, as an iron chaine doth generous Lyons. In a word, there is but one degree of flauery, and to live in that of his Ambitions, is to approve, and make triall of the most rigorous and seuerest: For if Fortune be at attonement and peace with thy defires, thou mayest in the end, beare and endure the yoke of a forraigne flauery; but thou doest more entangle thy felfe in the linckes and fetters of this foolish passion. Thou resemblest those birdes, who being consened by the deceit of the Hunter, the more they beat themselves against the net,

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the faster they make themselues. Those who love Arts and Learning, and triumph in their disdaine of Ambition, doe most commonly refemble those who preach much of fasting yet doe not observe it; So naturall is this vice to them. For vpon the ruines of Ambition they will rayle the Trophees of their glorie; But this defect fufficiently gives the lye to their knowledge, and repropes them of an imperfect knowledge in things whereof they make profession. They take the shadowe for the body, fith they content; themselves with this smoake, and to pay their labours with money as light as the winde. But tell me the honour which thou seekests doth it nordepend of the esteeme which every one makes thereof? Doth not Estimation follow opinion? and is there a greater flauery, then to depend on the opinion of the Vulgar ? Thou must begge his favour, and make thy felfe a flave to his passions, in regard thou hast an intent and defire to pleafe him; and doest thousand know, that that which pleaseth one, displeafeeb another; and that their wnderstanding is as a ficke eye, which receives not the colour of things as they are; but doth properly give and imprint his owne: How can it bee then effected,

effected, that the vulgar, who cannot agree with himfelfe, should yet accord with others, to be of the fame minde, to praise and esteeme will one and the same thing. If thou wist meadine estimation by Vanity, it strues but onely to make thee beheld and seene, and knowest thou not that Enme, who alone hath more eves there a multitude of people, will difeowerthy inserfections, and under a little fault. will have and deflice the reft of the glory woo Martberne happiest man of the world. Refull not the famours of Fortime! Thur doe not receive or take them voto Interest, they obdigenothing but our ingratitude; and it feemes or good offices which thee hath done vs. gives her chalcenough to bereaue vs thereof. Sheedalls the ambitions, but if thou give then too much liberty, hope not any longand flay or retaine them? They are daughters of the minde and imagination, who embrace more vanity in a moment, then riches or vanity her selfe can containe. The falsenesse of things which thou discouerest in enioying them, doth but onely encrease the de-Me, and thy hope to arrive to a more affured matter, gives new fewell to this fire: So thou

thou languishest miserably betweene hope and feare. Thou complained of thy griefe, and yet fauourest the cause thereof. Thou are of ten enough incens'd and angry against th ambitions ; but if thou threaten them wit one hand, thou doest court and flatter then with the other. Remaine and dwell the with thy selfe: Clip the wings of thy de fires if thou wilt stoppe their Aight. Their course is precipitated ; nothing opposed their swiftnesse and leuity, but the intensible weight of misfortunes which they draw of ter them. Their promises give thee probabilities, which their disasterous successe accomplish not, but in their fall they enwap thy destruction and ruine, Seignus (a prodigious example of an extreame insolencie) for ued as a prey to his hungry and ambition defires: And he whose wounds will for eur bleede in all the corners of France, testifieth that the favours of Fortune, makes as many threatnings as promifes in viney grown and

or vanity her solfe can containe. The false nelle of things which thou discovered in entoying them, doth but onely encrease the description of the solf and solf and solf the solf and solf and

endure the splendor, and raies of any other sendors. He Wilmwolft of Tola Ricearth,

admires the flening of his metall, knowes no

Conetousnesse, is onely inst, in that it rizorously punisheth those whom it mastereth and commandeth.

A S the Feauer engendereth a heat contra-Trie to our nature: fo ambition having surprized the noblest part of our soule, commonly heates and enflames it with a defire of wealth and riches, and fastneth and gleweth this venome to him, which in the end by a contagious order, consumes the rest of his life purposely, to lodge a strange and bastardly affection, full of diffidence. The ambitious man, prick'd forwards with the spurre of glorie and vertie, awakes as from a dreame, and yet halfe languishing in the errour of his flumbers, followes the first spendour of light, which presents it selfe to his eyes, vntill that the falle apparition of this light discouer, and bewray him the abuse of his election by his rash enterprise. But the Couctous man, with his head delected, and his eyes fixed on earth, admires

admires the shining of his metall, knowes no other light; and his too weake sight cannot endure the splendor, and raies of any other Sunne. He dives into the Bowells of the earth, and in the end buries himselfe therein with his treasures. That comforteth his loss with some generous Designe; this perisheth in his owne blindnesse, and yet sees not his prejudice and damage; briefely, that lives in the Esteeme of the vulgar, and this in the

contempt of all the world.

To burne, and be passionate after wealth, with an irregular, and boundlesse desire; foolifely to change himselfe, and to confune himselse with an inraged thirst, in the middest of waters, is the true effect of this weake, and foolish passion of Couetousnesse, which penetrates into Soule of man by a falle opini on, and so corrupts the puritie of his actions, that he doeth nothing which is Iuli for himselfe, but in finishing, with his life, his hungrie and almost famishing desire of couetous nesse. Riches have nothing in themselves of Good, or Enill. It is a feede which receives the qualitie of the place where it is. In well dreffed, and manured Soules, the produceth faire flowers, but in rude, infertile, and valound mindes admires

mindes, the ingendereth nothing but Thiftles, and Thornes, who are sharpe onely to pricke, and offend those who manure, and dresse them: And as there is nothing which thines without the helpe of the light; nor obscure, but by darkenesse which enuirons it; so riches are faire and profitable, when they are enlightned with Wisedome; as they are obscure, and troublesome, being attended on, and conducted by couetousnesse; This gives vs onely Enuie, and denies, and defends vs pleasure; that tempers our defires, and leaves vs to tast the fruites thereof, in a moderate, and honest freedome. So the acquisition, and purchase of treasures, receives such a Beautie, as he that possesseth them, is capable to give them. The Couerous mans Soule is all ruftie. by the continuall feeling, and familiaritie of his coine, and thereby eclipfeth its hustre, as the Wiseman gines it a faire, and pleasing brightnesse. This is a Summe, who by his raies, gives life to dead things; as that by his contagious aire, gives death to those joyes, and pleasures which enuiron him. Wealth, and Riches, doe but incense, and anger him, by their proude shewes! couerous hunger which present him by her voluntary indigence,

makes it insupportable, and fights against his owne satietie. In a word, his missortune hath so strong wings, that it slies before his wealth which is comming in, and infects it as those contagious Harpyes did the meates of Phineus.

Wee must not thinke that our Pouertie, or the want of Wealth, by acquiring, or enioying it after, be an absolute remedy to this difease, For it proues many times but a light exchange and alteration. The same Vice which gave distast to Pouertie, and made it of hard digesture, corrupts the pleasures of Wealth, and makes Riches seeme burthen some. Vice is in the Minde, and Soule, and not in Wealth. it takes what countenance we please to give it. The opinion of the Vulgar, (although most commonly vitious in all things,) feemes generally to blame, and condemne this vice: But in particular, every one diffemblingly, striues to couer it with the name of thrift and good husbandry, thereby to avoide the reproach thereof. The Wiseman who retires himselfe from the World, and from Fortune, to live contentedly, and happily in his Soule, shall finde more Wealth in his Pouertie, then the Couetous man in the regorging of all h Treasures

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Treasures, if nature doe but neuer so little agree with his indigence. For can we effecting him poore, who wants nothing : Which of the two is better, either to have much, on enough? He that hath much defires more, his greedy couetoulnesse testifies his fault. and defect, and that he hath not yet enough; whiles he which contents himselfe, is armed to the point of his delires; where the Couetous man, despight of his power can never arraine : Necessitie easily bounds her selfe Name fixeth her limits every where, and in all places presents wherewith to satisfie her delires: Thirst is as soone quenched with a little water in an earthen pot; as with delicious Wine in a cup of Gold But if we will passe thele bounds it is very difficult to temper our motions, and stop their course, lince Riches make vs fray from the good way, and if Vertue reached vs not out her hand to reconduct, & support vs, we are in imminent danger; It is a flippery step, and a dangerous. precipice, and if there be found any one, who by other meanes, then that of Wijedome (in the affluence of goods, and riches) scemes to goe firme, and so to enjoy the rest, and trans quillitie of the minde, we must not admire thereat.

therear, and so build upon this foundation. For sometimes it falls out, that the Rocke which hath split our ship, serues us for refuge, and sanctuary, and serues us for shelter against stormes, and tempests. Fortune is often met in the company of Reason, so many haue found life in the conslicts of Death, and danger; yea, extreame folly hath produced the like effects, as perfect Wisedome.

I approoue not the adulfe of the Philosopher Crates, who to make sure worke, threw his Riches into the Sea, and dispoiled himselfeof this dangerous Roabe, as beleeuing, that they, and Vertue could neuer Sympathife. There is as much folly, and weakeneffe, not to endure riches as there is courage to support them. To corrupt our felues bytheir familiarity, or todepart with them to eafily, & fimply, argues the likeweaknes of mind. If we contemne them, it must be yet more for their small vallew, then fortheirsuperfluousnesse. Vertue prohibites vs nor the enjoying; but rather commands the vietherof; otherwise, how canst thou esteeme that to be in the number of thy Wealth, which thou enjoyest not; and why doest thou so reigiously oblige thy care, and labour to con-ferue, and increase it; Couetousnesse commands

mands, a strict accompt every day to be given of thy actions, and most rigourously condemnes thee, which grieuelt to take from thy purse, to give to thy expenses. Thou willingly stealest thy selfe from thy Riches, to commit thy selfe into the custody of Pouertie, and Indigence. Neither Honour, nor Pietie can open the lockes of thy coffers, thou art not Maister thereof, and therefore it sufficeth thee to be the keeper. A true Scythian Griffon, which keepes great heapes of Gold, and Silver in Caues, and yet enioyes it not: But tell me; the Porter of an Arsenall, who with his key shuts in farre more treasure, then thou canst with thine, cannot he compare, and dispute of Riches with thee; in this he is yet more hap. pie then thy felfe. For when he fees Gold, and Silver goe in, and out, he joyfully opens, and shuts his doore, with an equall affection. His countenance changeth nor; he neither shakes, nor lookes pale; troublesome cares interrupt not his sleepes, and dreames, as perpetuall feare every moment affailes, and disturbes thee: Thouthinken that some Theeuist hand Reales away the one halfe of thy profit, that the fortrelle of thy house is too weake, again ? the Engins, and designes of thy enuiers; Mountaines.

taines, Waters, Drambridges, which begin, and thut vp thy Cittadell; cannot fecure thee from this apprehension, and feare. Thou doest distrust thy selfe, in having thy hands too often in thy bagges; for it feemes, thy eyes still discouer a want of some pieces; nay shall I say more, for all that which belongs to others, and which thou canst not make thine, thou placest it in the catalogue of thy losses. So that which thou hast thus purchased is not thine, because thou enjoyest it not, and that Nature will one day condemne thee to abandon them, because she condemnes thee to die. if thou wilt not doe as Hermocrates (in Lucian) who in dying, inttituted himselfe, to be heire to himselfe, for feare to lose that which he had purchased with so great labour, and conserved with infinite care, and which his death (despight his tellament,) made him leaue behinde him, with a world of sighes and reares. Vnfortunate; yea, wretched Vice, which halt lo blinded vs, that wee cannot perceive his imperfection, which makes vs miserable in our chiefest height, and heate of purchasing, and againe, more miserable in the possession of that which we have purchased. SECTION.

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Fortune hath not a more charming bayte or lure then our owne hope.

LL the world lives now, and entertaines La themselves by the hope of the time future. No man at hometasts the present good, he will fill be beyond it: There is not a perfonage, whom every one reprefents, and acts not worse then his owne. His desire transports him in all places, and hee himselfe is therefore neuer in any. It is the greatest aduantage which Fortune hath of vs, for the still makes vie, & serues her selfe of our hope, as of a golden hooke, the more easily to deceive vs. If any disaster or missortune befall vs, whiles our hope hath transported vs other wheres; Shee takes possession of the place, and fortifieth her selfe with our owne proper weapons, and at our returne makes vs fuffer a thousand forts of tyrannies in this new flauery. He: who is at home, when some accident of fire hath cast a sparkle thereof in our own: firebrands, hee very eafily quencheth it, and

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by this meanes faues his house from the fury of flames and burning: And if when Fortum darts a sparke of some voluptuousnesse in our foule, that we were carefull to runne speedily to extinguish it, before it had burnt our hopes, which by little and little goe to enkindle them with the bellowes of good successe; we may then saue our selves from this fire, & so prevent the burning of our passions. The Spring time produceth not so many flowers on the wide bosome of the Earth, as hopes engender thornes in the hearts of men. The Louer who languisheth in the flames of his defire, blowes the fire thereof, and so enflames himfelfe the more by the winde of some foolish promise. The hope of Glory, animates the courage of the ambitious man; and he whom couctousnesse controules and commands, making him to passe so many Seas for the obtaining thereof, he findes no more fauourable and pleasing windes, then that of his hope: So Ambition, Loue, Couctousnesse, are three riuers which issue from this Spring, the which we must slop, if we resolue to dry vp all the displeasures, and discontents which weareceiue. Hope is a motion, and passion of the foule, which very eafily procures vs the polfellion!

session of a future good, whereof we have already received the impression. She enslames vs in the difficultest actions. Impossibility hath no barres fo strong, which shee cannot breake in funder: all things are inferiour to her, and nothing equalizeth her, but her defire. Shee holdes our thoughts hanging in the ayre, and our felicity yet more in ballance and suspence. Shee lifts vs vp so high, that reason it selfe findes no surer foundation, or reason to secure vs from the ruine of our enterprizes, which commonly bring vs more shame by their imperfection, then glory by their event. The blinde desire of the ambitious, should not bee guilty of his fall, without the pernitious councell of his deceitfull hope. Iearus had not lost himselfe by his rash folly, if hee had not beleeved, that the winges of his hope were stronger, then those which hee had received from his Father. The disobedience of this Some, prefigureth the ignorance of the common people, as the Fathers command is the picture of wifedome, which contents it selfe to have escaped flauery.

We must surcease to hope, thereby more casily to obtaine the place whereto we aspire.

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Wee may as soone ariue there by diverting our face, as by following it by the eyes of our hope; as well as Rowers, who by turning their backes, obtaine the port of their delires. The greatest good which we can finde in the goods of Fortune, is not to seeke or research them. To flie that which is subject to de ceine our hopes, is the furest meanes to meete with what we defire. We must stop and stay our hopes in the very beginning of their conceptions, fith the good which affembles them by the name or forme of greatnesse, is falle, and gratifies none lesse then those who follow the glimmering light, and brightnesse thereof: Yea, it is so farre from true good, as it commonly falls out vnto vs, as to a child, who gazing at the flame of the Candle, is fo taken and rauished with the fight and beauty thereof, as he thrusts his hand to it : but haning crush'd it in his fingers, he extinguished the light thereof, and so burnes himselfe for want of judgement: So we follow the rayes of Fortune, but being possessed of it, wee eclipse the luftre thereof in our owne hands, whereof wee were formerly enamoured and delighted, which leaves vs a very tharpeand sensible burning, to the prejudice of our reputation:

putation: Because if our desire succeede, our hope presently enkindleth a new one, which nourished by this, becomes farre more violent then the former, as fire (if the wood or marter faile not) enkindleth infinite more. Weemust therefore stop the slight and current thereof betimes, and if reason give no end to our hopes, let vs not hope that For-tune is capable to doe it. For it is impossible for her to give true content and tranquillity to our soule, because true tranquillity cannot be meant or expounded, but by the vniformitie and resemblance of the like, or equall things. But as the Circle and the Square of Geometricians, cannot comprise or containe one and the same space, and that the figure and superficies of the one, is not entirely filled by the figure and superficies of the other: So the Soule, which is the Image of God, and therefore simple, and circular (if wee will vie the Words of the Cabalists) agreeing in all, and by all, with it selfe: it is impossible that shee can be equally comprized among the bounds of other figures, multiplied and composed of many parts and angles; I meane of worldly pleasures, and fauours of Fortune, which cannot satisfie her, and which by this infatiety,

infacietie, doeth sufficiently testifie their insufficiency. We must therefore ecclips the wings of our hope, and if possible wee can stop her as soone as she beginnes to take her birth, and flight; or else temperately imploy her in the refearch of Riches, whose veine is so deepely, and profoundly hidden within vs. Neuerthelesse, because the winde of this passion seemes to appeale the fire, and ardor of our discontents, and that the most violent griefe that can be, feeles it felfe ouer-mastred by the very point, and confideration of hope, we must in this regard suffer, and endure it, and make vse thereof, in those inconveniences where the constancy of the Soule findes her selfe, to be very weake, because too strongly assaulted, and assailed. Misfortunes which threaten vs, doe not alwayes befall, and furprise vs, but are many times diverted by other accidents, and some times by the ruine of their owne authours. Such a one hath prepared poyson for another, who hath beene choaked therewith himselfe: And when this Euill, or Misfortune, should be ineuitable, yet, the good which wee have received by the fweet flattery of our hopes, cannot yet be taine away, or bereaued from vs. But when we

we are not belieged by sharpe, and violent afflictions, and that our Estate, and Condition being farre distant from the great blowes of Fortune, makes vs to respire the aire of a sweet and pleasant life, what neede we then to make our felues blinde in the middest of our good fortune, to forfake, and stray from our selues, by the inraged licentiousnesse, which we give to our desires; to flie the good which we possesse; to contemne that which we have obtained, & purchased; & it may be, which heretofore hath inflamed vs with the lik defire to enioy it, as that which now torments vs, through the hope of a new good, and where we may yet finde lesse saciety, then in the former. And this is the most dangerous blow, wherewith our Enemie (I meane Fortune) can offend vs; for what disturbance, and torment is it, which furpriseth our hope, when she inforceth her selfe to breake all those lets, and obstacles which oppose our desire. She changeth our good, into euill, so that which should comfort vs in our griefe and forrowes, doeth change the sweetnesse, and tranquillitie of our liues, and ingendereth afflictions, and croffes, in the middest of our contentments, and felicities and or minos llimboor to viel

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SECTION VI

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Feare casts her selfe into the future time, as into a darke and obscure place, thereby with a small cause, or subject to give vs the greater wonder, and astonishment.

Has that heates our defire, and inflames our courage to the most generous actions, so this quencheth and deads it, by the Ice of her vaine apprehensions. Among those things which we should apprehend, I finde none more worthy of seare, then seare it selfe; because from an imaginary cuill, she knowes how to draw most sharpe, and bitter forrowes, and being ingenious to worke our sorrow, shee runnes before the good which may befall vs; disguiseth them; apparelleth them with her owne livery, and by this meanes, gives the name of Enemy, to him that comes purposely to assist vs. But what suspicion can we have of him, who under the cloake, and shadow of good will, comes to counsell vs to our

our prejudice and damage: This Chimera beates at our breasts, and advertiseth it, that his Enemy is at the gate; which is true, but it is with fo great terrour, and trembling, that it makes vs incapable of counsell. It is by this art, and fubrilty, that the delivers vs vp to lour Enemy of whose approaches she had foretold ys. So as if we give eare to her pernitious defignes, the makes vs diftrust our owne proper good; and by these euill courses changeth the tranquillity and sweetnesse of our life. For what pleasure doeth the enjoying of any good bring vs; if it be still accompanied with the feare of lofing it; She incessantly tells vs of bad events, and teacheth vs thereby, that the furest things for our content, are subject to the inconstancy of Fortune; which with one backe-blow, Thakes and ouerthrowes the strongest foundations of our tranquillity. As our Defire is not inflamed, but to seeke good. fo our feare aimes onely to flie, and eschew euill. Pouertie, Death, and Griefe, are the liveliest coullers, wherewith wee can depaint the cause of our seares. Wee have formerly shewen that Pouerty is onely enill, in our opinion; whose points are not sharpned, but by the temper of our owne imaginations. But!

But it is in vaine to feare that which cannot offend vs despight our selues. Nature hath cauled vs to be all borne equally rich, & effectives so little of the goods she gives vs, which we tearme riches, as of our passions, and the feare to lose them. Seneca sayes, that the Gods were more propitious, and fauourable, when they were but of earth, then fince, when they were made of Gold, or Silver; meaning there. by, that the rest, and tranquillity of the mind was more frequently found in the life of our fore-fathers, who fought no other riches, then the fruites of their labours, then it hath done fince, when men being curious to open the bosome, and rip vp the bowells of the earth, have therein found Mines of Gold, and Silver, which shee hath dispersed, and sowen among vs; as feed of discord and division. The meanest estate and condition, and those steps which are neerest the earth, are still the firmest and surest, as the highest are the most dangerous. And if Pouertie bee any way harsh, or distastfull, it is onely because she can throw vs into the armes of Hunger, Thirle Heate, Cold, or other discommodities. So in Pouertie it is not the which is to be feared, but rather Griefe, and Pame, whereof we will here-

hereafter speake in its proper place. But some one will fay, who is he that apprehends, and feares not Death. There is no pouerty fo poore, which findes not wherewith to live : The body is eafily accustomed, and hardned to endure Heate, or Cold, but what remedy is there against Death? who with his sharpe fithe, cuts and reapes away so many pleasures, yea, the very threed of our life, which can never be regained; for although old men approach Death in despight of themselues, and that their distast of worldly pleasures (the forerunner thereof) should yet give them resolution to advance boldly; neverthelesse, they retire backe, they tremble at the ghastly fight, and shadow of Death, yea, they are af-fraide, sincke downe in their beds, and wrap themselves vp in their coverlets; and to vse but one word, they dye every moment, at the onely feare, and thought of Death. And I who am in the Spring-time of my age cherished of the Muses, and beloued of Fortune in the very hight of all pleasures, and voluptuousnesse, shall not I yet feare Death. So many Griefes and Sorrowes, so many convulsions, and gnashing of our teeth, are they not to be apprehended, and feared; can the linkes

of that marriage of the Body, and Soule be dissolved, and broken, but by some violent effect, and power; those who are intensible feare their dissolution. Flowers, and Trees seems to mourne at the edge of the Knife, and shall not then our sense, and feeling bee sensible thereof, yea, and remarke, and see it in our feare.

I answere, It is true, that of all things which Nature representeth vnto vs most terrible, there is nothing which shee hath depainted in fuch fearefull colours, as the figure and image of Death. Every thing tendes to the confernation of its being, and generoully oppole and fight against those who seeke to destroy it: But the feare which wee entermixe with it, is not of the match or party; but is onely of our owne proper beliefe and invention Paine which seemes to be the justest cause to make vs apprehend it, is excluded, and bath nothing to doe with it, because the seperation on of the foale and body, is done in so sodaine a moment and instant, that our Enderstanding hardly perceiving it, it is very difficultator our sense to doe it. Those gastly lookes which devance it, or the reward of good or cuil which followes it, are no appurtenances, lor dependancies

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dependancies of this instant or moment: But I will fay more, For as there is no time in this instant, so likewise there is no paine; because the senses cannot operate or agitate (according to the opinion of Philosophers) but with some certaine Interim of time, and which is more, that these last panges are passed away without any sense or feeling thereof. And contrariwife, if in this feperation, the paine should be either in the body or soule, or both; First, the body feeles it not, because there is nothing but the fenses which can perceiucit, who being in disorder and confusion, by the disturbance of the vitall spirits, which they oppresse and restraine, their disposition is thereby vitiated. The function of the senses being interrupted, they rease to operate; and therefore of feeling the effect of paine, but more especially when the spirits abandon them, and retire and withdrawe themselves from the heart. The which wee perceine, and see in those who fall in a swoone, whose eyes remaine yet open, without seeing, and without operation : which happeneth and comes to passe, because the spirits which should make the wheeles of the fight to move and operate, have abandoned their places bac

places and functions. The Soule of her selfe cannot remedy it, no more then a Fountainer can cause his water-workes to play, when there is no water; the which by reason there of, is then meerely out of his power. And as the eye by the defect hereof, performes not her function; and without perceiving thereof, ceaseth to operate: so all the other senses by the same rule and reason, doe faile vs. When our Soule will take her laft farewell of our body, thee flyes to the regions of the Liner and Heart, as to her publique places, all the spirits being dispierced, and bending here and there in the body, to take her last fare-well of them, which retire, without that the parts or members farther off, doe feele any paine of this seperation! but because henceforth they can no more feele it, for that they carie away with them the heat and strength of feeling. If therefore there be any paine, it must be in the noble parts, who profer their last farewell, and thankes to the Soule for the eare, labour, and paine, which shee hath had to give them life and motion. The Husband cannot leave of goe from his Wife, without a great sense and feeling of sorrowe: for his sighes, griefes, and teares, testifie how bitter and

and displeasing this seperation is to him: Can therefore this feperation of the foule from the body; bee performed with leffe griefe and paine some will fay, that the most remote parts and members shall be infenfible thereof and endure and fuffer no! thing in this reluctation and conflict, which is onety because they have given this charge, and conferred this commission to the noble pants to performent. As in the seperation of one whom we deerely affect and love, all the whole body which suffereth in this farewell. (to make his griefe and forrowes the more apparent) commits the charge thereof to the eyes by their teares, and to his breaft by her fighes, to expresse his sense and feeling thereof of answere, that there is no paine, because the spirits who withdrawe themselves, by the defects and failing of others in thefe interiour parts clare either in good and perfect order, and their function is common, and therefore without paine; or elfe in confusion, and then the function, and organes of the spirits are changed, and confequently their effect, which is the sense and feeling thereof: Which is feene by thosewho fall into a trance or swooning. They feele nothing leffe then paine in those M 2

those parts, which with farre more reason should betide them because the force and power of the spirits dispierced throwe all the body, is in one instant assembled, and gathe red together in this place: whereas contrariwise Death hapneth, and comes to vis, by the extinguishing of the spirits, who by their extreame weakenesse, cannot furnish power enough, to moue the wheelestand organes of our feeling; and as without paine they have abandoned the remotest parts and members, they faile in them without any perceiving thereof. The body deprined of Knowledge and therefore ignorant of his losses, sup ports it without any paine or griefe i Solthat if there be any paine or bitternesse in this feperation; it should be in the feule, who touch ed with the remembrance of forespast pleas fures, which the bath enjoyed, and tafted in her commerce and traffique with the body shee cannot depart or estrange her selse without paine, and lamentation. But I affirme, and fay, that paine hath no power, butlore the Body, and that the Soule, Being wholly fimple, pure, and spirituall, is exempt of its inrifdiction, and it hath no hold, or power over her. That if the knowledge which the hath be

bee capable to give him any sense, or fee-ling of paine, it should bee for his good. But there is nothing which the Soule embraceth with more passion, nor desireth so eagerly, then her rest, and tranquillity; I meane the enioyance, and possession of her object; for then chiefely when she is detained in the prison of the body, she findes nothing pleafing in this strange Countrie, which can content her apparite. Judge then if the griene to depart and dislodge from the body, and whether a Prisoner detained by the Turkes, when we take off the chaines from his hands, and feete, pay his Ransome to reconduct him into his native country, & fo restore him to the free possession of his goods, and liberty, have any great cause to afflict himselfe for this separation : I confesse you will answere m?; that I no more feare Death for its paine, fith there is none so sharpe, which we will not willingly endure and fuffer; and which is not entermixed with some sweetnesse; if we fla:ter our felues with the hope of a remedy. But who is he, who ought not to apprehen! the losse of goods, which are common to the one, and the other, to the minde, and the body, which being divided, and separated,

their sweet enioyance can no more be recouered; I say, that if this losse be a griefe, or euill: this cuill ought to concurre, and meet, either in the enjoying thereof, or then when you possesse, and enjoy it, no longer. As for the present, should you not iniustly complaine, hecause you enjoy it quietly, and that you attribute the good which they bring vs, to the possessing of them : But it is no euill, no more then when you enjoy them not, because the cuill is the feeling which we have of a thing that afflicts vs; but Death depriues vs of all sense and feeling, and therefore of this paine and affliction; that if you afflict your selfe, because death depriues you of the remembrance thereof, by the same reason, every night before you sleepe, you ought to bewaile and lament it, and to take your farewell, because you goe to lose the memory thereof.

Those who have judged most sollidly, and pertinently of Death, and who have most curiously depainted it at Nature, and Life, have compared it to sleepe. But, if we will aske the opinion of Trophonius, and Agamedes, they will teach vs, what is the most Soueraigne of our Riches and contents; because after they had built, and consecrated a stately Temple

to the honour of Apollo, they befought him in requitall, that he would eternally grant them the best thing, and it was answered them by the Oracle; that their demand should be satisfied within three dayes; but before the expiration thereof, they both died. He who is in the worst estate and condition, beginnes to hope when he hath no more to feare, whereof he is not presently afflicted: Man being then so miserable in his life, bath he not reafon to aime, and aspire to some better thing. To feare Death, (faith Socrates,) is the part of a Wise man, because all the World ignores it; in not knowing whether it be our good, or our euill: But what should we not feare; if we feare that which cowardife her felfe hath fought for her retraite, and shelter, and for the speediest and most soueraigne remedy of all afflictions and miseries: The Egyptians had still in their Bankers, the Image of Death; neuerthelesse, it was not feare who had the charge to represent them this picture, but it was Constancy, and Vertue, who had that commission, and who would not permit that in the middest of their Delights and Ioyes; they should be interrupted by any vnexpected accident: But if Death then befell them, that he M 4

he should be of their company, that the ceremony mig that be troubled, in regard they kept him his place, and dish, and briefely, that the loy of the company mought not be disturbed; for because they neither knew the certaine place, or time where they should attend Death, they therefore attended him in all times, and places. Aristotle tells vs, that there is no feare, but of doubtfull things; it is then in vaine for vs to apprehend it, or that our feare prepares him such base, and cowardly courages, in regard there is nothing more certaine then Death. How many are there found, who furuing their glory, and whole languishing life hath not served, but for a Tombe to bury their reputation. It was said by a Philosopher, that the sweete pleasures of life, was but a slavery, if the libertie to die, were to be said so, why then should we feare that, which the wisest of the World, held the surest harbour, and sanctuary of our tranquillity. It now rests, that we fight, against the feare of paine, which serves but to afflict vs, with a present griese of that which it may be, will neuer befall vs, or at least, farte otherwise then we feare. The Painter Parhasius exposed his Slaues to the Racke, thereby, the more naturally

naturally to represent the feighed tortures of Prometheus. We are Slaves to feare, who of an imaginary enill, delights to cast on vs the gall, and bitternesse of a thousand true vexations, and afflictions. For how often hane we shaked, and trembled with feare, at those things which have produced vs no greater damage then the bare apprehension thereof. Haue we euer feared, or expected any thing with extreame impatiency, but that we have still found it altered, and changed with the beliefe and hope thereof? Hath not paine many sharpe points, and throes of it selfe. without it be any way needfull, for our feare to edge, or sharpen them; As farre distant as they may be, they still approach vs; opens them our brest and heart, and casts them into our very blood. Hee who cannot defend the blow which threatens him; at least, let him defend the feare thereof, whereby he shall diminish, at least the one halfe of his griefe and paine: Our feares are as easily deceived, as our hopes. If our griefe and paine be violent, it will be short; if wee cannot carry it, it will carry vs; but if it be moderate, and supportable, then our constancy can agree, and sympathife with it; howfoeuer, it will be hightime

time to thinke thereof when we come to refent and feele it: But aboue all things wee must remember, that there can nothing befall vs, which is not incident, and common to all the World, and that we entertaine, and receive the conditions of this our life, onely at our owne perills, and fortunes. There is good, and euill, ease, and paine, and therefore there will bee no particular rule, or law made for vs. Destiny doeth not vnwinde for one man the threed of the aduentures, and fortunes of all the World; and that very paine which wer endure, depends of a part of divine power, which must finish its course, hath the rifing of this Starre beene a maligne aspect vnto vs, why, his fetting will give vs a benigne, and gracious influence: Nothing remaines long fixed, or immooueable; in Tortures, and Torments, there is yet some relaxation, and ease; all Paines, and Griefes haue their Interims, which gives other Formes, and Faces to voluptuousnesse, then a dumbe, or obscure felicity. Briefely, it is an ineuitable Decree, which hath no appeale, it is therefore farre better for vs to aduance, and follow, then to permit our selves to bee dragged, and confirmined, and so by our reluctation,

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tion, and contradiction to incurre the anger of our great Captaine. and common fide bearing and common from real scheme delicities and common from the bear most common.

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of all Passions, there is no greater Enemie to Reafon, nor lesse capable of councell then Choler, and boluluous villonius and on bouncell in

Tis reported that Minerua (on a time)playling on a Flute in the looking-glasse of a fountaine, was so extreamely angry with her selfe, to see the deformity of her Face counterfeited, by reason of the swelling of her cheekes, that the threw her Flate to the ground and brake it: If Man were fo curious to confider the deformitie of his manners, and the indecency which Choler imprints on his face, I beleeue, that he would spend all his anger on this passion; and that Reason would againe counsell him once againe to be Cholericke, thereby to cut off the roote of so pernitious a vice; I know not if our Soule could be seene of our eyes, in the furious fumes of this passion, who could indure the sight thereof; for judge what the may be interiourly, fith

her exteriour Image, is so foule and deformed. The liveliest traces, and the most delicate Lineaments, which make her most commendable, are those which Reason, and Vertue pourtray in her. But what can we more fee faire in her, as soone as they are defaced by the darke, and obscure colours of this passion; the madnesse thereof, ingendereth fuch a combustion, and disorder, that Reason is constrained to retire, as wholly confused, and to abandon the conduction of the Soule to the rage and infolency of this fury. She makes vs beleeue that we are offended, and that there is nothing but revenge, which can diminish our injury; as if Vice could be corrected by her felfe, and neuerthelesse, not being able to wreake it on others, as soone as she would, she then performes it on her selfe, and teares her selfe in pieces, conditionally, that the may sprinckle some of her owne blood, on the face of her Enemy. Oh Passion! what an Enemy art thou to man; knowest thou nothing elfe, but how to offend him? Thou puttest weapons into our hands, to repulse iniuries; and then thou makest vs Enemies to our selves, to the end that wee may have occasion to offend our selves, and thereby, from

from one & the fame wound, to cause to proceede the iniury, and the reuenge; But herein the is the more dangerous in that the adnanceth not little, and little by degrees, and folicites now the Soule as other passions doe, but contrary-wife the drawes, and precipitates her at one blow: After we are fallen in to this frenzie, it matters no more, what hath occasioned in for we still advance, and passe on to the bottome of this precipice, which the Paets have well reprefented to vs, who for one Apple, reduced Greece, and Afa to fire, and fword. The fame cause which makes a Master of a family to murmar in his house. animates a Prince against his Subjects; and an iniury which puts weapons into our hands against a particular person, doeth some times occasion, & enkindle a warre in a whole King. dome, at least if Fortune have given vs reputation, and power enough to effect it choler is casie enough to be eurbed in her beginning, but very difficult to be restrained, when the is escaped our hands; the takes the fnaffle in her reeth, violently carrieth vs away, and takes no other counsell, but from her owne licentious madnesse. In this passion we may observe three senerell motions. The first proceedes

ceedes from the power of Nature, as a cert taine vnwilling disposition; and changing of affection, which we cannot remedy; buchya prescription of long time, and custome, and yet very difficulty, because Nature hath this power in men, to mocue them despight of themselues; yea, and to make them rement ber the very frongest of their imperfections; The fecond is voluntary, to wit, then when this passion consults; and takes connect of Reason, and submits to it, but he who flatte reth his Choler, and doeth not stop it in this point, and behalfe, let him never hope tore straine it in the third, and last motion, be cause Reason having once stooped vider the command of this passion, the tramples on her throate; takes the possession of our ludge ment, and being thut vp, and fortified in our house, sets fire both without and within it, and then by little and little, confumes her felfe in the flames thereof; I am of opinion, that it was for this cause, and reason, that Seneca said, that it were better to exclude Vertue from our Soules, then to receive, or admit Choler, because the end thereof, prooues most commonly the beginning of repentance. For Reason elevating her selfe by degrees, ceede and

and disingaging her selfe from the tyranny of this domesticall Enemy, the then comes to know the diforder, occasioned by her owne blindnesse; whereof she is taken as surety, and pledge, because the must answere, for the force and power which the hath committed unto him. Or if our Reason thinke to liustihe her selfe for that the seemes at his arrivals. to prescribe, and give him Lawes, let her know, that Choler forgets them, and that the hener remembers them, except it be then, when they offend her. Those who are intentperme in their sieknesse, prohibit, and desend to be obeyed when they are ficke: & fith man cannot be temperate in this ficknesse of the Soule, I meane Choler, I am of opinion, that by times he defend Reason to obay him. Ot if we beleeve, that it is some times necessary. because (as a Philosopher faid,) it gives weapons to Valour; I answere, that Vice produceth nothing which is Vertuous, although it seeme to shoote foorth some false buds, or twigges, which beares I know not what deceitfull image, or representation thereof. It is no good far, when through ficknesse we become puffed vp, and corpulent. It is neither courages nor vallour, when through Choler we rush

rush vpon our Enemies: Vertue neuer makes vie of so weake a Champion as Choler, It is a weapon which commands vs, and which we manage but at his pleasure, and as dangerous towards our selnes, as rowards those whom it will offend. It is true, Cheler hath power and predominancy ouer all men; that there are many people who have not yet appropued the stings of ambition, who know not the name of Conetousnelle, and yet there are none who have not felt the effect of Choler. All the World is naturally subject to Love, yea, none can justly deay the trueth hereof, and yet we haue not feene a World of people mad with the Loue of one Woman, as we have feene possessed with this passion of Choler; Butit followes not that we cannot audide it, we goe more often, and more swiftly towards Cho ler, then the doeth towards vs. We seeke the occasions thereof insteed of eschewing, and flying them; in imitation of Cufar, who having recovered all the writings, letters, and memories of his Enemies, the caused them to be throwne into the fire without seeing them, thereby to prevent, and shorten the way of Choler, and Revenge; and it is also reported of him, That bee never forgate any thing but in iuries dur

iuries received, a defect and imperfection of memory, worthy of so great a Prince. It appertaines to none, but to those great courages to contemne inturies. In the highest Region of the ayre, there is no thunder, Saturne (the greatest of the Gods) walkes softest, and the more the quality and condition of men are elevated, the more flow they should bee to follow this passion, because they have more meanes to offend, and to adde, and give to the nourishing of this inraged fury, the blood, and ruine of those whom they threaten. If a Childe, or a Foole offend thee in the Streete with iniurious words, thou wilt avoide him with disdaine; they are too much below thee, to be able to offend thee; So, know that if the Vertue, and greatnesse of thy Courage, could as much lift thee aboue common people, as aboue these innocent persons; that thou shouldest finde as little injury from the one, as from the other; the reuenge which thou seekest, is a confession of gricfe for a wrong. If he had not offended thee, thou hadft not needed this remedy, a remedy worse then the wrong it selfe, because it befalls vs; for not being able to endure anothers folly, we very often make it our owne: None can offend

fend vs despight of our selves; an injury offered vs, is either true, or salse. If true, why should we be offended to heare, or vnder stand a thing as it is. If it be falle, are we not satisfied, because the injury then returnes, and retortes voon our Enemy, through the vice of his life? His defigne is to offend thee, so, he hath then neede of thee to execute his refolution, and for what art thou indebted to him, to obey his will; If the iniury offend, and anger thee, it is that which he defireth, and then thou makelt no more difference of thine Enemy, then of thy Friend: because thy will is that of either of them. As words are but winde, so know that the lye, or iniury which offends thee in point of Honour, is but vanitie, Courage is to be effeemed and prifed, but it is either God, thy Prince, or Country, which must dispose thereof vpon good occasions; iniuries receiue no sharper answeres then contempt. A Philosopher demanding of an old Courtier how fo rare a thing as age could ripen, and fublist in Court; made answere, in receiving injuries, and thanking those who proffer them. The best revenge which we can take of our Enemie, is to reape profit by his in uries. We have some times neede

neede of Enemies, because, discouering our imperfections by their injuries, we afterwards reforme and remedy them. Reprehension also, is some times necessary to preuent, & hinder, that this Vice augment not, but (as one affirmes) he who practifeth it, must neither be Hungry, nor Thirly; let him beware that he adde not Revenge to Choler, for then he shall doe nothing, worth any thing, no more then doeth that Phisitian, who being angry with his ficke patient, neuer administereth him Phifique, but in Choler. But me thinkes, the best way to flye and abandon it, is to consider, that it doeth more endamage vs, then those whom we would offend. It fuckes the greatest part of our owne proper gall, and so poyfoneth vs, for we cannot expell our breath, but after the proportion we attract, and draw it in, for we draw it in, before we first breathe, and powre it forth on others; and our Choler vomiteth out nothing on our Enemy, before it have first corrupted our owne stomach, by its too great indigestion.

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SECTION VIII.

Passions have so deformed a Countenance, that albeit, they are the Daughters of Nature, yet we cannot love them, and behold them at one time.

Assions are to the minde, as diseases to the body; and as the body is reputed ficke, if any part or member thereof be afflicted, or pained, so the soule canot be faid to be healthfull and found, as long as she feeles the distemper of any passions; whereof some are fodainly enflamed, and have no mediocrity, as Choler, and others by little, and little, are nourished in our vaines, and bowells, vntill the poyson thereof being spread, and fortified, is become strong enough, to ingendera vniuerfall emotion; as the very thought that we shall be pained, or afflicted by small degrees, appales, and daunts our courage, and comes to furprise our Soule, with languishing, griefe, and forrow. A vice more dangerous then the first, because Choler is a clappe of Thunder, yea, a Thunder-bolt, which with one

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one blow, breakes the branches of a Tree, whereas Sorrow as a Worme stickes to the roote thereof, by little and little consumes its naturall heate, and quite withers, and dries it vp: that in an instant disturbes the tranquillity of our Soule, but is soone appealed; this pierceth to the bottome, remooues the very dregges, and dirt thereof, and having lifted it vp aboue it selfe, is not quieted but by a long tract of time. A base, weake, and effeminate passion, which condemnes it selfe, and forbids the pleasing familiarity of his decrest friendes, who fearing to be furprised, as an adulterate woman in her vitious Countenance, the constraines her selfe to flie, and steale away from her selfe, as well as from other mens eyes, but yet in what place soeuer she thinkes to faue her felfe, the still goes augmenting of her paine, and flattering of her misfortune; and the fairest fruites which she is capable to produce, are Sighes, Teares, and Groanes; the irreproachfull witnesses of the small courage of those who foment, and cherish them.

But if it violently proceede, from the good which we see others possesse, then we tearme it Enuie. A most infamous passion, which being not able to offend others, seeks to annoy,

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and destroy himselfe; and busking every where, seekes onely his owne tortures in other mens contentments. Those who are eminent and sublime in Vertue, seeme to have their reputation exempt from the assaults, and blowes of Envire; because commonly it in gendereth not but among equalls, and those which by the same competition, and concurrence, aime at the same ends. Iniust in their designes, and onely just in that they are sufficient for their owne proper vexation, and to tie themselves to their owne torments.

Or if it happen that we are melancholly to fee another participate of our goods; then it is no more Sorrow, but Ielonsie which proceedes from the dissidence of himselfe, and of his owne merits, or from the defect of that which hee loues, as Inconstancy, or Lenite, whereof our heart secretly accuse th him, or from the vertue, or excellent parts which we see, and observe in our rivall. Among all of their passions, it is she alone to whom most things serve for Phisique, but least for remedie; She screwes, and insinuates her selfer vuder the title of good will and affection, and yet on the foundation thereof, she buildes her chiefest harred. And if any one contrariwise pretend

pretend that it is a fighe of Lone; I say, that like as a feauer in the body is a figne of life, but yet of diffempered, & corrupted life, that so lealousie may be a testimony of Lone, but yet it is of an imperfect & defective Loue; for that which we suspect either is, or is not; If it be not, we offed that which we loue; if it be, is it not properly to ruine affection: But is there a greater folly then to be eager in the know-ledge of our owne thame, and milery, when there is no Phisique, which doeth not augment, and inflame it? But he who is curious in his owne damage, informes himselfe thereof, and having discovered it, findes no remedie, but which is a thousand times worse then his griefe and vexation; me thinkes the fight of his passions, is sufficient to make him detest them; they have deformity enough in them, to exasperate our anger and hatred against them: They are the seditious, and factious persons of our Soule, and the professed Enemies of our peace, and tranquillity. It is true that we may throw them to the ground, and trample on them, by the affiltance, addresse, and subtilty of Vertue, but doe what we can, they will seeme anew to reniue, and re-enforce themselves as Antaus the son of the N 4

Earth, the blow of their fall, makes then glance, and rebound against vs, and if they cannot wholly support and raise them felues, they will yet enforce them! To red puod felues to fight with vs on to za dray that which we fues knees it aven in the benot, we offed that which we lone, if it be, is it not properly to ruine affections their there agreater fally then to be eager in tho knowmedia. The end of the fourth Discourse. there is no Phisique, which dood notang ment, and inflame it s B r he who is curious in his owne damage, informes himfelferheie of and leavene discoursed in Anderna reason die but which is a the uland times worlethen as griefe and vexanon, me thinkes the fight of his fulfions, is fulficient to make him derefushers, they have deformity enough in the is to exalperate our anger and harred a. gainst them. They are the seditions, and such ous persons of our Soules and the professed En mies of our pand, and tranquillity. It is true that we may it ow them to the ground. and trample on them, by the all lence, addreffe, and fabrilly of Ferme, but doe with we can, they will feeme anew to enine, and re-enforce themselves as Autom the fon of the

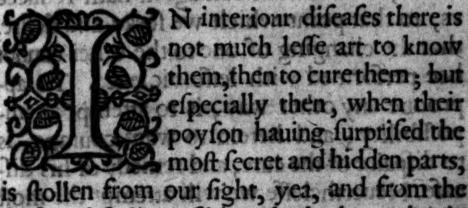
and witherens finales him affirmesting

benummed parts, to the end that the feeling

roose up these viriality of Felicities and that these distributions, and

quality of those who are inchanted, and which are ched an oblit oblit of B. The Phi-

Enery thing naturally tends to its repose, onely Man oftrayes from his Felicitie, or if hee approach it, he stayes at the branches, insteeds of embracing the truncke, or body of the tree.



sense and feeling of him who harboureth it in his brest; the most apparant, and truest signe of curing such diseases, is to expell the paine, and to awaken in the patient, his sleepie, or benummed

benummed parts, to the end that the feeling which he findes thereof, make him affirme the strength, and courage to practife the remedies, the which we have already formerly done. It remaines now, that thou lend a strong hand to the remedies, thereby to pull, and roote vp these virulent humours. Thinke not that these diseases are of the number, and quality of those who are inchanted, and which are cured with bare words, The Phifitian, and ficke patient, doe neither advance, nor performe any good by discourse or words if they addenot effects thereto. If occasion require, we must vie Irons, and fire to extirpe this plant; there is such a distance from the Estate, wherein this contagion hath reduced vs, to that point which we feeke and defire that the changing of one to the other cannot bee performed with leffe violence. To approduce any other way, is to attempt an impossibility and herein to want courage, to dispaire of the cure, and remedy of his disedfor Neuertheleffe, we will attempt the most pleasing remedies, and make vie of Irons, and fire but in the greatest extreamities. I conceine and apprehend, that forme one will fay to me, thou will make me for lake my hold, and benummed

lo abandon a good in effect, although it be some what sharpe, and bitter, to follow this felicity which thou proposest, which it may be is a good in shew, which in its selfe hath no other body but contempt, nor foule, but vntrueth and lies. Hath any one discouered it out of the Empire of Fortune, and what elfe is it but the fulnesse, and the loade-stone of his fauours (which attracts the eyes of all the World, as the white, and levell of our defires, and the center of our affections.) But that which we terme felicity, without which there is nothing found but is falle and imaginary. No, no, I will not fnarch out of your hands. that which you affect, and cherish so deerely? nor bereaue your eyes of these objects, whose lustre vnites, and ties them to it. I will not cut off your pensions, nor reuenewes, and least of all diminish your credit, and authority. But by the increase, and surplus of a new good, I will adde to that heape, this four! raigne contentment, which is not of their nature and grouth, if we will beleene this di sturbance which we meet with in the middest of their affluence anida mol or solors arileb

This faire Goddesse Vertue, whose very name is beloued, and honoured of all the World

yea, of her proper Enemies, ought to lead and conduct vs by the hand in this passage and to put vs in possession of that felicity. whereof we affect and cherish but the shadowes: It is the which beares the key of the Treasury, which having vnshut and opened, we may all thrust in our hands, for it is inexhaustible. Our affections shall finde the inioyance of their defires, and our infatiable thirst of love, shall finde wherewithall to quench this violent fire, who in enioying the goods of Fortune, did but the more enflame it. Wee shall have so much the more accesse and familiarity, as our Nature doth sweetly encline vs. Doe I say that shee constraines vs with some degree of violence; The desire which wee feele in our heart, is it any other thing but a sparke of felicity, which would ioyne as to his element, and the place of his Origine: For where the defect is found vnited, and linked to power, there necessarily is formed defire: But Man is knowne to want many things, chiefely Vertue, which is a perfect habitude. Hee then desires it; but this defire tendes to something, which may bee truly purchased and obtained, and where being ariued, he findes his tranquillity, or otherwife

wife this his defire were in vaine. So not finding it in the goods of Fortune, but in Vertue, it followes, that there is another felicity, besides that which is propos'd vs by Fortune. Imperfection supposeth the diminution of any perfect thing, because the nature of things hath not derived its power and vigour from a defective and imperfect Nature, but from a most compleat and full one. It followes then that there is a point of Nobility, from whence they have degenerated, and especially in the act of our soueraigne good, from whence through errour and opinion, man hath beenediuerted as from his object, to follow a stranger; the which because hee of himselfe cannot wholy appeale our desire, sufficiently demonstates and testifies by this imperfect beatitude, that he is either the part, the shadowe, or the Image of some accomplished thing, which is felicity: But the part presupposeth the whole, and the shadowe or image must necessarily have relation to the body. Wherefore, of this imperfect happinesse, wee may drawe a necessary consequence of the soueraigne good, and indeede the wit of man, in whatsoeuer extasse hee canbe, retaines init selfe I know not what seeds thereof. But as the

the reeling Drunkard, although hee cannot finde the way home, doth not for all lose his defire to returne to his owne house: So man being drunke with the delights and pleasures of the world, doth not yet omit to defire this felicity, which is proposed him by nature al though by their enchantments hee no more knowes what way to observe and follow. Mens actions, although they are derived of the vertues, vices, troubles of the soule, and of other affections, doe yet all tend to felicity, but all men are not so happy to obtainent. This felicity is either active or contemplative, This last hath some thing more noble, and yet more imperfect then the other: His defigne is more generous and noble, but his exe. cution is more imperfect; yea, it is more noble in that it seemes that by her, man is madelike vnto the Diuine nature. In the actine we shall finde some thing, as strength and wisedome, wherein we baue some common resemblance to beafts, more imperfect in his execution. First, she depends of the active, and according to the faying of Plato, hath neede that all the troubles of the foule be appealed, and diffipated, because they very much disturbe contemplation, and yet the cannot passe without the

the goods of the body and of fortune, which ought to be prepared to her by this; when, the wants nothing whereof thee ought to be furnished and affisted, to advance her with more ease and facility. To what degree can thee ascend. Perfection cannot bee bought or purchased in this world, because of the obstacles which befall vs by the meanes of the body and the senses, who by throwing too darke and thicke cloudes betweene the true and false, hinder the soule that shee cannot enioy a perfect felicity in the contemplation of truth. Contrariwise, the active who emplayes not her selfe, but to correct those troubles which fall into the Soule, by animating some when they withdrawe vs from our dutie, and in stopping others when they make vs passe the bounds of reason, ariues at last to the end of his enterprise, and makes vs enjoy in effect that good, which shee proposeth her selfe. Shee may easily leane and omit contemplation, which is somewhat lesse necessatie then the goods of the body. Sciences (or learning) have their vices and defects, as Pride, Vanity, and Presumption, which cannot be corrected but by the ayde of this. Many have beene happy without learning and Socrates

for the regard thereof, was not by the Orack reputed the wifest man of the world, but for the conduction and ordering of his manners. Nenerthelesse, as one good added to another makes it the greater, so the contemplatine brings some profit & aduantage to the active felicity, although neuerthelesse she seeme rather to offend then serue her: For she beares with her a (I know not what) trouble to enquire and know; which fells vs many light and triuiall shewes of contentments, in regard of continuall sweat and labour; and in the end discouereth vs the vanity of her pretences. For all Learning, which wee can purchase, is not perfect, but by reason of his obiect, which is God, or the Essence of things wherein he is, if rather they be not in him, as in their Soucraigne Head spring and fountaine. But by those wayes and meanes which we possesse it, shee cannot bee but extreamely weake and imperfect, being ore-vayled and obscured with an infinite number of the dowes and cloudes, because it is not things and their Essences which conjoyne themselves to our soule, no more then bodies are seene in the Christall of Looking-glasses, but onely their formes and representations. So in **ftced**

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fleed of truth the receives nothing but the resemblances and shadowes thereof; as wee have formerly observed in the Tract of the fenses: And neuerthelesse, shee wheeles and runnes round about obiects, and proffereth vs her hands, to flop and arrest the shadowes of our visions, in steed of the body, and the thing itselfe. So that wee must not wonder if Learning cannot content or satisfie our defires, and therefore ferues but to diffurbe vs, because her formes and resemblances give vs no effentiall nor folid thing, but onely fill vs with I know not what ayrie, emptie, and superficiall, which doth rather anger then appeale vs : Which absolutely contradicts our active felicity, which is nothing elfe but a perfect tranquillity of the minde, in the moderate vie of goods which thee enjoyeth. The vulgar and common fort of men, affigne this felicity to bee in pleasures and voluptuousnesse, imagining that the greatest part of those who are constituted in authoritie, live after that manner, beleeving that all cuill is in griefe and affliction: and they are not farre wide of the truth herein, because all our actions still ayme at delight and pleasure; which commonly accompanieth felicity as

her shadow: Butthis approaching end is not the last, so that this imperfection sufficiently gives the lye to their beliefe and opinion. The errors of others growe according to the proportion of their greatnesse; for ir seemes that the more Man is elevated in fortune, that thereby he either augments his faults, or elfe makes them appeare the greater. The our nomicall, or Demesticall Man, proposeth himselfe nothing but wealth and riches: but it is a life too full of trouble and agitation; the Enemie of rest, and tranquillity, and therefore of felicity. Those who are dignified about the people, holdscharthey are rifen to that honour which the politique life scenes to propole for her end; but there is small likelihood or reason, that our good confists more in o thers then in our felies; whereby it were to permit that Fortune should take part, which delights in nothing more, then in croffing and afflicting vs. It is not with felicity, as it is with fortune. Such have honours which hey nierit and deserve not; but none can buy his felicity, but with the price of merit, Prin es thinke of northing to much, as how to exfend the bounds of their Empires, to the confines of the world mand to fee their felues nor onei,

onely absolute in this Soueraigne power. Alexander neuerthelesse agrees not hereunto, s whether his designe was yet more generous; or that he hath acknowledged his abuse and vanity in this point: But the one and the other deceive themselves in their opinions and take a part for the whole. One Swallow orfaire day makes not a Summer So the affistance of one of these contentments being separated, and untyed from the huge number thereof, they are not sufficient to make a man be iustly term'd happy, no more then a mah for having performed one act of Merine, ough to be term'd vertuous il because it is an exu ercise which consists of many actions, and which to often repeated, composeth a customer orhabit. A Captaine cannot be filed victor rions, who having defeated a squadron of the contrary side, in the end sees his Armie outral throwne by the rest of his Enemies Sontes pute not him happy; who farmounts and yanquisheth his Choler; and other wayes leaves the better part of his minde and affection ons in prey, to Concrousnelle, Ambition, or some otherwice, which captinates and torments derstanding. I too much esteeme, and said concintate conteste to chiously, as well the boog

whether his defigne was yet more genee, or the har of in of agains abuse waity in this point: But the one and the

mely distolate in this Sougiaiene power.

It is without reason that we complaine of Fortune, because hourely shee teacheth vs, her mutable and variable humour.

arce of one of their contentinents being And there is but Fortune and Veriue, who A fhare and thuide our passions; it is they also who communicate vs, all that wee terms goods or riches, yea our felicity it selfe: Let vs judger of that who hath given vs the better pant; and ler vs equally weigh and ballance the fanours which we receive. It feemes to me that Hortune advancerh, and comes forth first to meeters ; Deck'd, and embellished in her richestattife, and Ornaments to heat and enflante our affections, and to make vs feels the pobligations, owherewith thee enchaines and captulates four wills. It is true, I cannot confent or adline in with those who do not fulficiently feele and adknowledge it and relifit by minrying her theirice of their owne vi derstanding. I too much esteeme, and price equity not to confesse ingeniously, as well the good

good as the euist, which we finde in our Ene mic. Nothing engageth mee but Juffice; no thing enforceth me but majon. But what fear. fon is there, Ithat thou who hall opened her all thy dores; and who had affect footh to meete, and falute Fortune le to lece que her inte thy house, that thou wilt quarell with hel when thee is there; or because the gives thee that too late, which pleaseth thy ambielow, or that three too sparingly bestowes her fat hours and creatures on thee; to fatisfie the paste and palate of thy distempered and lines gular appetites brookedause thee is welley to relide and dwell follong vaderene roofs, filee leilres other wheresu That which thee hath lengthee; thee hath departed with out of her pure liberality; and therefore what reaforlis there, that thouseontest and quarell with here because shee withdrawes in Jemay be thou haft not understoode the clauses and conditis ons of her bargaine of For, for a time the gives w, the wie and profit of her goods, but thene ucr dispullesser her selfe of their propriety. And in reciping hath thee carled away any thing that was not her owne: What that be come of thy obligation and debt to her for her present es Shallscheif absence have the credit stiefe; 0 3

credit wholy to wipe offand deface it. If any one had reached thee out his hand to with draw the cout of a mire anwere in reasons ble that thous thould to quarell, with him because hee would not carle thee home to his house on his shoulders to Isberality hath his limits in his intents, and nothin the will of others, who mener last, at is enough. Other wife, what Monarch by his guifts could con tent and faviare the will of the meanest shop beard, which encreasing by the enibyance of those things which his desire proposeth him raileth himselfe by little and little to so be cessive a degree of pride and atrogancie, that the postession of the whole world; and of all which it containes, will yet be found to be inferiour to his ambitions, He who lends or gives a doth feill oblige when thee performs more then has pives ... When one lends the any thing, but he no more right to aske and demand is of thee? Where of does thousand complaine al Doubtist not tremaine that thou hould behanke him for the time which thou half enjoyed in Ifthe take legue of the lyot and neaducther home to hendere. Inisens Aperisi to good and pleasing a companion that were connect fuffer her degenment with w griefe; credit

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griefe; but there is no reason that we should enforce her against her will and hattire, to remeine fo long time in one place, because fice delights in nothing more then in mutability and change. The law of civility permits ws nor to quarel with him who comes to oblige vs by vifiting vs, if his vifite feem too flort to vs. Where then is the wrong which Fortune hath done thee what is the griefe whereof thou complained ! Doest thou not know her Arrifice, who to make her faulours more pleasing and definable , withdrawes them for a time. Her ablence makes our loue more violent, and thereby makes it doe hos mage, which her presence could neutr draw from our tongue, the estimation which wee make of things being of this nature; that it neuer tyes it felfe, but to those things which we have not; and contempt contrariwife to that which wee possesse and enjoy." But the fame inconstancie which distode d her will it may be cause her returne. There is nothing constant in her , but onely her inconstancie, nor so durable as her militability. Pobjerates knowing very well her humour, to entent her vicissitude and changeablenesse, without giuing her the paine to come home to him, beleeved 04

beleeved that he had sufficiently facisfied her due and interest, in throwing into the Seaz iewell of an inestimable value. But to shew that shee will not that any one shall act and play her part; but that the will take and chufe at her pleasure, thee caused this Iewell agains to returne to him, found in the belly of a fifth which was served in to him on his Table Nothing displeaseth her but our resolution nothing contents her but our weakenesse and pufillanimity. To contemne that which shee gives vs, is the meanes to enjoy if long, be cause she difficultly resolues to withdrawe the good which she hath done vs; if at least shee haue not formerly endomaged our wertue, or corrupted vs by her familiarity: In the meane time I perceive not that her weapons fight against her selfe; and that the onely way to excuse her herein, is to accuse her for the ruine of our repose and tranquillity, because her inconstant Nature cannot looke or bend to the furest side, and that feare and hope where with thee perpetually ballanceth the course and actions of our life, promifeth as nothing leffe then perfect felicity. How who griven

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Wealth and Riches are too poore to give we the fe.

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D Vt there is no reason so soone to stoppe Dher mouth and condemne her Let vs a little fee and observe the great preparatives, which with fo much noyfe free drawes after her. The Master doth not alway carry the purfe. It may bee that this Felicitie may confift and meeter in the one or the other of her goods and benefits of Fortune, that follow her as her chiefest Officers. Let vs cur forily confider, hee who defuleth fo much pompe and luftre, that it feeties the eyes and hearts of all the World should follow this splendant brightnesse. It is that which we tearine Wealth, or Riches. What is your designe, promise nothing which you cannot performe, if it bee not that you are conb ferained thereunto by the command of your Mistris Obedience is blinde, and it is one ly that which excuses your Doe you bes that leeue

leeue that in curing our Pouerty, you cure vs of the rest of our diseases? Doe you thinke because of your aboundance, that you want nothing to adde to your content? You doe nothing lesse for all that; you onely a little rub your itch, but presently after ital Aicts you farre the more; for then the heate or fire takes it; and the more you consinue it, the more it encreaseth. But whit good doe you Riches bring vs . If wee call vp our accompts together I beleeve voil remaine our debter; What is there in you which is worthy to bee effect d by your price and value, but onely your exterior luftre and thew; and lifthere be but onely that, what is there which weekinde not fare more admirable, in Starres and Flowers and which is not common to a thousand o ther naturally Bodies of You must then confeffe, that you are in our debt, by venue whereof, you must couchant and condition with vs, to latisfie our delites, and fo to exempress of Pouerty, And yet notwithfan ding you neither performe the one worthe other. Is it in your power to quench our thirst when we are extreamely present and afflicted therewith You make vs beleeve Sugal that

that we yet want fornething; and yet the postsession thereof doth but chcrease its violetice. If there be any thing in you that be capable to enrich visuit must be your presence; and yet notwirldtanding you bring you more profit woon the Exchange theh in your Coffersi It is northerefore your prefence which is to bedefired, fich your absence enricheth vs farre more: By this weefee, that powerty is found richerthen abundance. Whereofthen are we healed and dured But you will fay that your want doth imponeriff well Dipoore Richel; fith you fill carie with and about you forme degree of beggeryd. Her who wants many things unistheconductifully, held and reputed poore: Buciwhen you are arned any where; how many feruants and guileds doe you want confecure you from your Engires. How exiceedingly lybur want the ayde and affiltance of ludget troppunishahose who offend and wrong youl And if his who receives and enjoyes you, have neede of all these things, and which is more, hath neede of himselfe, because hee is no more himselfe, (the last and most extreame point of beggery) is not hee then more to bee contemned, or rather pittied, then hee whom you tearme poore, who weighes

sweighes not his goods by the Goldsmithes Ballance, but by the yard of necessity : and who wants not all these things ! O Riches, for what then ferue you ! but onely to enrich vs in wanting faire more things then wee enioy. Why then doe you constraine vs to cal ric on our backes your gold and filter, which oppresseth and afflicts vs farre more in your company, then it did when you were alone, or absent. A double burthen is not the way to case a Ponter LO Riches, where then is this good which thath deceined our hopes It is not for you to purchase in lit hath con vs.too many cares and labours: It is not for you to conferbe it sit harhotoormany feares and apprehensions. Is it in your losse, I doubt for if wee will beleeve the Wife man, who re ioyced to study Philesephy more at his case after the Shipwrack and loffe of all his goods. Auant then Riches of foreyou are professed Enemies of repole and tranquillity, and there forelof felicity whele held the bean such wo is more, hathmeede of himfelfe, because hee is no more himselfe, (the last and most exmonth and to egety) is not her then more to hee contemned, or rather pirried, then hee whom you tearme poore, who weighes

Granes and Tombes a Sheeforcett Time and dere . Sh. Wil charle of Tola & wells of

celae thereby in our life, to prolong the en-

commercial enter our death.

Glory and Reputation bath nothing which is folide but V anity, we must therefore elsewhere seeke our Soueraigne contentment.

am much declined, if you are not extreamely Here is more likelihood and femblance that this Lady clad so sleightly and slenderly, who promifeth to carie our name on her wings to all parts and corners of the world, tearmed Glory, Honour, or Reputation, doth carie in her bosome this precious pearle which we seeke, I meane felicity. It is imposs fible having travailed, and ranne over fo many Countries, but that sheehath met it either in the East Indies, or some other transmarine part. And indeede, if wee will beleeue those who have made profession of Learning and Philosophie, wee shall finde that they were partly of that opinion, which they sufficiently tellified; by the delire and immortality of their writings, and that our felicity ide. pended of the favours of this Goddesse, who hath power; belides the fruit which weene ceiue

ceiue thereby in our life, to prolong the enioyance thereof after our death. Shee opens Graues and Tombes: Shee forceth Times and Ages: Shee fnatcheth out of the bowells of Death, and the hands of Oblinion, the life and name of him, who by the merit of his love, and the affiduity of his services, hath wonne her heart and affection: But faire Goddeffe, 1 am much deceived, if you are not extreamely debased and fallen from your pristine beauty, and from what you have beene. I know not if it be not the foue of some Nartiffie, which harh fo much blemished, and withered you, and reduced you to the Estate wherein you now are. What hope remaines there for vs. to cherish and comfort our love, by the sweet pressure of your lembracings. What is become of this former health and beauty of this delicate skinne, this rauffling counter nance, and vermilian cheekes What doe you retaine nothing thereof; but onely your voyce; no more then miserable Econo doth: A voyce fo weake and imperfect, that thee can pronounce nothing but our name. What fay I : If as do an Ecchy wee make ther speake what we please grand pronounce with oncrone, year and no. This trivial Lucy hath ceine beene

beene taught to praise Vice as Vertue, and to vie the fame Language for the one as for the other. He who flatters a Tyrant, hath no other tearmes to praise a good Prince, and those who knowe them not but by this relation: what shall he doe to hazard nothing of the esteeme, which his judgement gines him. Among mens inventions, I approve the Artifice which they have had, to forgethis feigned Dininity , routilire up, and incite mens hearts by the alluring fight thereof, to furmount all difficult things, thereby to make his way and paffage to vertue. But we ought not to expose and abandon it to all men, nor permit that it should be so cheape and common among vs as it is. Wee ought not with the same pensill to paint white and black, nor with one and the same cloake to couer Vice and Vertue. Those who built the Temple of Vertue and Honour together, so that none could enter into this, before they had first past that, did yet retaine some forme and image of this first Institution. But what law so ever wee can make, it degenerates in the end through the vie thereof, either into abule, or tyrannie, which feemes to proceede not so much by the fault of man, as of the nature of the thing it felfe. that

felfe, which being ingaged in the course, and Viciffitude of mortall things, runnes to the end, and cannot long subsist or remaine in one constant and immutable being. And indeede in her first yeares and time, this Lady Glory followed nothing but Virtue and Merit, but some stupid man (desirous to content the eyes of his body, as well as those of his minde) would give her some solid thing, whereunto the might fasten and fixe her selfe. as to him who is the best timbred, the strong. est, and the most couragious, the dignity to march first in Warres, and to command and conduct others: As the Infidels doe at this day (a thing which fauours not of Barbarifme) to him which excells in Wit, Indgement, and Iustice, the Office to appeale differences, which arise among the people, as Moyses likewise did. These Offices give the first ranke and preheminence to those who were established, and by degrees erected in dignities. Neuerthelesse, those who were formerly provided were not yet to much honored for the charge and office which they possessed; but oney by merit, which made them worthy and car pable about all other. But after-times have not praceeded by election; but have belocied felfe -that

that the vertue of predecessours, ought to be infused with the seede, in the person of successors. The which being since maintained, then Vertue began to withdrawe, and retire her selfe apart, and hath not since beene found vnited to these dignities; but that by hazard and accident some persons of merit have beene found of that number. In the meanetime, Honour which was infeparably vnited to thole dignities, for Vertues take (which was the soule thereof) hath not ceased to follow this body, although shee have beene divided and separated, also the glory, and the estimation, and opinion of people, is farre more capableto vnite it selfe to I know not what groffe object, thing, or person, then to any thing which is more refined and fublime. He cannot perceiue, yea nor conceive Vertue otherwise then painted, blowne up, and swell'd by Artifice. Those who slide into Offices and Dignities, by their naturall honesty and simplicity, doe easily escape from so grosse a sight, which hath ncede of a greater and stronger body, although they can take no hold-fast thereof.

Wee are in a time, where the good opinion and estimation of People is injurious; why

chines

then shall we so much esteem it? Hee who hath a hundred thousand crownes to bestow on an Office or Dignitie, he hath verie much shortned the way, which another must make by his vertuous actions, to make himselfe so well esteemed and accepted: It matters not much whether he enter in by some falle doore, or that it comes not to him by fayre play: Howfocuer he hath performed more in an hower, then all the vertue of this other can doe during his whole life. Yea, to speake properly, he hath herein resembled the Troian Horse, who effected that in one night, which a great Armie could not doe in ten yeares. If all the Vertue and Wisedome of the World were affembled in the other, it cannot exempt, or priviledge him from being push'd and abused in the streets, by euer Porter or Cobler, in the throng and croude of those who retyre to give way & place to this great new Merchant: And if Honour and Profe be so impertinently and vndeseruedly given, what shall hee profit who will buy it at the price of his owne vertue and integritie. Glarie should be followed, not defired; it is not purchased but by the greatnes and goodnelle of our courage, which measureth all things

things by conscience.

Wee must doe for Vertue, that which wee doe for Glorie; But me thinkes there is yet more honour not to be, then to be praised for a thing which d ferues it not. But the vulgar people, who is the distributer of this praise, and who keepes the record and register the reof, markes downe the payments and receipts: If he offerit to thee, canst thou safely receive this present from so corrupted a hand ! If hee denie it thee, for what doest thou complaine? If none could worthily praise the Athenians but before the Athenians themselves; shouldst thou care for any other praise then for that of Wife men: Or if because thou art a good Musitian, that some should praise thee for a good Pylot, or for an excellent Physitian, canst thou endure this false praise without trueshame? The Esti. mation of the vulgar measures all things according to the outward shew and lustre, and judgeth not of a mans sufficiencie, but by the number & liverie of his footmen. That Philosopher who discoursing publiquely in the Streetes, was interrupted by the applause of the people; he presently turned to one of his friends, to know if there had any thing

thing impertinently escaped his tongue which had thus given the people occasion to praise him, as if hee were not capable to esteeme any thing, but that which is worthy of contempt. And yet when these defects doe not meete and happen, can a man receine honour, but from at least his equall; to wit, or on the like tearmes and condition. If there were not the like interest, hee should but sleight him, and say, Its a man that fpake it: There are reproaches enough in this very word to blemish the lustre of his best actions; they issue from sense as from vertue out of their originall Spring. the which wee must re-obtaine, thereby to make a worthy judgement thereof. None can observe or remarke the difference: The approbation of a vertuous man, is better then that of a multitude: but the onely approbation of a good conscience, is yet farre more to be priz'd and esteem'd. He is hap pie who lives peaceable and quiet, and who without designe contemplates the course of worldly actions and accidents: As the Shep heard, who during the heat of the day, repoing himselfe at the foote of a tree, lookes floathfully and carelefly vpon the streame

of a small river, thereby to employ and recreate his thoughts, untill the setting of the Sume, which then drives him and his little Flocke home to his Masters house.

of the Dinney, which Itrakes our eyes with admiration Vd at MOLITER AND cur hears

Honours and Dignities, expose to the world, all their splendour and glury. But contrariwise, Felicitie lockes up all her best things in her selfe, and hat no greater enemie then shewe and oftentation.

Therefore if wee yet gine any thing to the obstinacie of Fortune, shee will enforce ye to proceede, and to seeke in dignities the felicity which she hath promised ve, although by the precedent reasons, we have partly engaged their interest in the Combat of glory and honour; and that by the same weapons wee, may as easily van quish as assayle them. Their shewe, their lustre and pompe, seemes to be small rayes of the Digitity, dispierced here and there among ve; but they doe as the rayes of the Same.

Sume, who if they meete any shining or po-lished body, as at the meeting of a looking. glaffe, then by their repercussion & reflection they represent the image: So if Honous and Dignities befall vertuous men, wee see there shines in them I know not what image of the Dininitie, which strikes our eyes with admiration and aftonishment, and our hearts with respect and feare. But Dignities and Honours, be not proud, nor vaunt you of this lustre, for it is of Vertue that you borowe it. Is there any thing more easie to corrupt then you, by the contagion of that which you receiue in your bosome: What serve you for else, but as Torches to discouer and bring to light our defects & imperfection at least if therewith you could burne out vices, in steed of enlightning them. But they live in this flame as the Salamander, and from this fire attract a powerfull nutriment ! Is there any thing more dangerous, then to commit power and authority to offend ve into the hands of our Enemie. But those who are virious and wicked, are enemies of all men: or at least of all good men, because the vertues of the one have Aill something to contest with the vices of the other; and

for

for this effect doth estrange them as much as they may, from publique offices and Dignities, for feare that vertue, as the true Dia. mond, doe not by her conference demonstrate the vice of the false one. If it be not, that Vertue which is commonly in milde and humble courages, be found in the person of him who hath not the assurance, to assayle or affault him. Not that it be therefore the the leffe; but as a good fword, cuts not fo well in the hands of a man of small courage, as it doth in those of a brave and resolute Captain: so Vertue in a weake & feeble soule (who feares the affault and brunt) produceth nor so many acts and effects of generosity. as that which is vigorous, who opposeth all that contradict him, and so overthrowes and diffipareth the forces of his enemie: So that Dignities deserue not to bee tearm'd good things, because they conferre vs not this quality and condition. The white or blacke colour imprints their owne in the wall, and the Candor of these dignities doth the more obscure and blemish the Soule of the vitious. They resemble those faire and rich vestments, which adorne and cloathe a foule woman, which onely ferue to make (Isomorba

her deformities the more manifest and apparant. They are still followed with some respect and observance, where they are authorized, but not of honour. This takes his Spring and Originall, from a pure and free disposition; as led thereto by the estimation we make of a vertuous man but that of constraint, chiefely then when obedience is due with subjection. Adde hereunto, that it is a money which is not current, but in our owne Countrey. I fay not, that those Scarlet Roabes, insteed of curing our interiour difcases, doe make them worse. Ambition, Enwie, Revenge, Louis Fcare, and Passions doe trauerfe and thwart them; and without respect or dignitie, reare their owne breats in contradict him, autessed bushoots d diffipareth the forces of his enemie: So

d things Veyro ITO Sere vs not quality and condition. The white or

Among all the faire flowers which an extreame faction produceth, we have not yet feeler this Fellowers to bud forth and flourish world oromed one or in a language of the country of the original and the country of the original and the country of the original and the original and

What dikelihood, what shadow of Felicitie; Fortune, the more thou advances.

advancest, the more thou doest enchaine, and fetter thy selfe: Retire thou vpon thy loffe, rather then to lofe all; but thou doeff vet expect forhe things in the persons of Princes Fauorites. It is true, the name of Fauorite makes vs beleeve, that thou haft honoured it with fome fingular prefent which cannot be found in any other . But whatfocuer it may be. I doe not hold that it is felicitie. Tell me, can thy Fauorite defend bimfelfe, from all the blowes and affaults of Ennie! (Fort.) Why not ? Is there any stronger Rampier, then the favour of a Royall Majeflie. At least, hee cannot defend himfelle from Caspitions, feares, distruits, because there is no scottish Guard, how faithfull or vigilant for euer they can be, which can defend him fro the blowes of his Enemies. The fame quatities which are in him, and which have gai-ned and obtayned the fauour of the Prince can they not meete and concurre in another. yea in a farre greater number: (Fort.) Its present, that hee approach not the presence of the Prince. For fith the way is so straite to him, that there is no place but for one; hee which possesses it, will easily hinder others

others for having accesse. But For tune thou knowest, that there is nothing sought after with so much passion. Hee must night and day stand upon his guard. The fauour hee hath gayned of his Prince, gives him the icaloufie of great men, the enuie of his equally and the hatred of the common people. If he be farre absent from his Prince, his place will be gotten: If he sleepe, hee will be fur. prized: Hee must watch the enterprizes of one, and the other to oppose them. Thou wilt fay, that he may fortunately compafe his desires, because humane reason is capable of so many different & contrary formes, that the iustest enterprizes and actions may be interpreted as euill. O Fortune, thy Fauorite must have a wonderfull care to consene himselfe! What rest is there in this life sith at enery accident hee must be armed to defend the blowes of Ennie, and to preuent that the very report of ill speeches and calumni (which pardoneth not that which is not) come not to his Princes hearing, because it may engender and stirre vp some diffidence in him, which distilling and sliding into his affections, may shortly after make them be come tart and fower: But if the wifest, and happiest

happiest in this Art, have beene constrain d to forfake it, what then is there more to be hoped for Should not their fall infinitely aftonish those who follow their steppes and traces ! How many times hath the image. and remembrance of fuch a spectacle, yet freshly bleeding, leapt into their dreames, and troubled their rest by night. Can there bee found any one who hath better vnderstood it then Sciences: In whose favour resided the whole power of the Romane Empire. and for what hath his Greathelle served for but onely to make his fall the more fearefull and greater. The true feare of fuch an event, was it not the fury of the Poet, and which burnt and confumed his bowells with his blacke and fatall Torch, and hindered him from tasting any pure content, in the enjoying of this his fauour. It was gall and wormwood intermix'd in his eating and drinking, which his Cooke could not take off, nor banish from the delicacie of his Vyands. There are not many found of the like flight, and fortune, who have not figned and confirmed this passage with their bloud : Kings can doe nothing worthy of themselves, which is not as great as themselves: But as their other fauour

fauout proceeding from a Royall power cannot admit of mediocrity: fo their dif grace iffulng from one and the fame cause can be no leifed, and is difficultly quenched but in their blood. They are anned men who mount and fight at a breach, who h nothing to conferue their life; but their ar mour and weapons, and yet feard nothing more; for if they are throwned dwne, the are kill'd with the weight thereof. Fandur ce fifts against all things, but against it selfe he is a fire which defineth a thining brightnesse he which moderately approacheth it, feele with much content and pleafure, the five hear of this flamed But it is a heavenly fire which is extinguished in almoment man burnes the inbreall that will embrace it True it is , ithat Fortune markes them will some degrees, and lends them her hardn bring them more fure to the point of this fanour : But be in that her inconstancie is accessarie to their lisse; or that with a pres ditated designe; Thee particularly prepares their ruine: Shee abandons abem as soone as they are elemented on this stage, and breaks and teares downe the steps thereof, to make them despaire to be rable to descend by any fauour other

other, but by that of a precipice, or of an ineditable flipwracke. And yet in this point and cuent, there must be some more powerfull Genius then that of Fortune; because hee who could triumph ore Fortune, could not triumph ore fauour. For was there ener heer great Princes (and in the heart of abundance) any Factorite more moderate then wife Seneca; Hee, who never beheld the favour of his Frince, with an embitious eye, who induced and led, by the very contempt of riches, fought poverty, in the bottome of fourescore thousand pounds (English) of yearely reuenewes which he possessed. Hee who neither thought nor dream'tany thing elfe, then of his retiring to a private life, was neverthelesse beaten downe; vnder the ruines of his fauour. Hee who had taught Nero, how hee ought to raigne with Iustice, and vnto what point he should mount and establish the royall power: But notwithstanding all this, the obligation of this cruell Tyrant, and the vertue of this braue Philosopher, could not long Subfist and dwell together So dangerous it is to approach this Coloffus, whose anger being kindled and exasperated, without making distinction of Innocents falls on the heads liminowed

heads of those who enuiron him. It is a clap of Thunder, whose bolt devanceth the lightning, and whose blowe præcedes the threatning: Who then can hold himselfe sirmer then these Fauorites, in a place so steepe and slippery, which beares farre more thornes then Roses, and is onely fertile in afflictions; and infertile in repose and tranquillity, and therefore in felicity.

SECTION VII.

Kings and Soveraigne Princes, owe we their continuall care and motion as the Starres doe, and therefore they have no greater enemie then repose and tranquillity.

La will be then in this last point of Royal power, where this felicity may be found, because being the highest and sublimest, in must necessarily follow, that herein she takes up her residence and lodging. Indeed she cannot ascend higher; and we must as firme, that the contentment which may be observed in her Fauorites, is found farre monor cowerful

powerfull in the person of the Soueraigne, being exempted, and farre distant from all likelihood of feare: Hee who is the lively Image of God on Earth; why should he not bee so of felicity? It is then Soueraignty which possesseth this Soueraigne contentment. But how many shall wee finde in Hi. flories, who either by forraigne or intestine Warres, haue beene violently pulled away from this high Throne, as if Fortune had not advanced and elevated them, but to make their fall the greater. O Power, how thou art weake and impuissant, in not being able to conserue thy selfe, and to have no stronger hinges and axle for thy authority. then the hearts & affections of those whom Lot and Destinie have cast into thy hands and gouernment. But some one will tell me. that that hinders not that Empire be not the true point of felicity, for in any other place where shee may be assigned, that prevents not that wee may lose her: Or if that be so as thou wilt, it is then the power that hee hath to command ouer many Nations, which makes him happy: therefore weake-nesse or impotencie should diminish his defective authority herein; and as his happinelle.

nesse consists to command, so his misfortune should be not to command. But how farre greater a number of Nations are there found without, then within the compalle of his Empire, the which he commands not It remaineth then, that his weakenesse face exceedes his power; and therefore his vnfortunacie surpasseth his happinesse, as much as the rest of the world exceedes the extent of his domination: so the good which this Felicity preposed vnto vs., remaines suppressed, and choak'd by its contrary. The it is , that from the lowe stages where we are, the fight of man cannot looke higher then their Thrones: but hee who is there seated and inthronized, seeth very much farther off. His neighbours to his Dominions, are his companions. He is not alone as wee thought hee had beene: His ambition caries his eyes through enery place of Sea and land; and if I dare say it, shee againe transports his desires much farther. But is her powerfull, who would performe that which hee cannot: what then shall be this power and image of Soveraignty, but the figure an imperfect Dininity and againe, of amou imperfect felicity. It is not then there, the

the can be met and found, for (as well) the cannot be enjoyed, but by one. In that which Nature hath not judged reasonable, the vieth vs more infly. Fortune, what relief there now to you to make vs fce, that the fodaine change of the goods, and contentments of those, who abused by the shadow of a vaine felicity, buy it by the ingaging of their liberry the nine of their goods, loffe of themselves. If your head-bund der you to lee the misformnes? whereof you are the cause; at least lot it not hinder you from hearing, and understan complaints of it bee not that and blinde, the pittle of our griefes and affice ons be equally forbidden, and prohibine from your breaks which it cannor chief bu by the one or the other of those which are locked and that to him, midd nour as they were capable to receine. As a greater Mafter then hee, we will feeke to deface their naturall beauty, by the firange luftre of our owne falle colours. The first man had the right & priviledge to impofenames sucresseur not al Brine price and value, The Estince hash no community with the Accident: Let vs not foolifully vaunt to bee able

The Ludgement to

in can be mer and found, for (as well) fire most becautoyed but by one larbat which Name harlange updged reafonable, the wieth more inthe Voucle Och Tocher orere

ou to you to make vs fee, that the fooding the form the found of the feelight is independent from the foliation of strong feligities are inferenced to accident of strongs.

il rieds to enterent ent ve it vid videlle. The Et as then seeke out feligitie else where nd thee is not to be found do those things which environ as a le is now hat the enlarge and the things to consibute a which possible the bacar anhundvaso devel them of their beliebings, it ocloather then with the bower trice and coverpoon at hinking herely to adorne them more richly. Rec abuted Greatures, iverthinker to enrich them more then be who hat bente ed them, and given them, as much be auty and perfection, as they were capable to receive. As a greater Master then hee, we will seeke to deface their naturall beauty, by the strange lustre of our owne false colours. The first man had the right & priviledge to impose names to things, but not their iust price and value. The Essence hath no community with the Accident: Let vs not foolishly vaunt to bee able

able to enrich his workes? For their lineaments are fordelicate behavehoy and north table, and obrhand to dull and heaviel what there is no thing more mid leutous; then white actions and emerprises. If any Apprentice Boy, beholdingland confidering Apelles his rich picture on Venue of should blame the del fects thereof mand vanderrake to correct and mendatiohadavemorabea reafoncolarouke auche folly of this pione vignorant is Buoif hee would men proceede funder; to whange the tack and alter the lie and the coff to paint his avine faults and simperfections, of what reportention and crime front the color make Hintle lenguilty will on being and po prentitors in the knowledge of the rich pictures and tables of America handing bereits and of feel the pentilly which was not given him distributions open out his name and prairies in all places of the world, an word of in Imal ges the name of the Bahlpunke Bar O intight portable Amogancie. Many infleed of Williams Gallbark made this is her hash thost into and subject flanced himiselfe the glory, and ingrandmin great Octadiers, Man bathulalo this Achean paint it horbus von the folia uipeeachidimiciowne brorkes invitichmed Vice, Q2 this

Vice, Sinne, and Corruption : But control wife, hee hath proceeded farther, and made himselfe more guilty, by imploying him felfe to deface and deftroy the rich pictures, and lineliest colodis which were in com worke in to paint downer the Chymercon dreames & lyes of his owne vanicies, think ing hereby to performe fome complete thing a Feare no more now to glorifie the workes, and to lay with a loude voyce, wi hach dine this so for indeede in fufficiently as pearchofit felfer. The abule of those wh were buried in the Idarkhelle of Paganifine following no other light, but there of the ownerweake reafortwas afcended to high as to believe; That mothing was capable to appeale the wrath and anger of God, and to washgesticheir impurities gebur onely the bloods and sacrifice sof innocencisoules They beleened that the Gods delighted to their owne workes defroyed and wha they avere faciated and diffafted with N and Ambrelies that they found fluget, y as the blood of those Widin Oblations cland with this their bloody fill they defaced the Art and Walter per the most curious and linelies which w Vice. 0 2 this

this picture, I would fay, the life which wee cannot receive, but from this Sacred and So. seraigne hand, as if we obliged the Architector, who thewing vs the rarities of his/building; we thought to doe him honour, by deaftroying the fairest precent hereof, and choice which he loued & esteemed most. A strange Supidity and blindness is our abuse is not of valuing and prizing it y by their linely beauty, and particular lineaments which replend and thing in every thing, were cannot estimate them; but according to the reason of our owns defects and imperfections; or else for those things which are not in them. As he who bath his eyes troubled and perplexed, beholding the painted face of any picture or strume, will acouse it to be pale or white, or if another liked it to praise the excellencie of his worke, because hee was very wife, and temperate, and could not be perplexed or troubled, or what offence or iniurie focuer was done to him, hee was neuer angry therean Hath hed northen reason to bee contented and fatisfied of this praife. Mans offimation and opinion; commonly peares the one or the other of the edefects with

vertue.

with it. To effecine a Didwood more for his pricathen for this hearty; dis innocmore a prize the Art of many then the excellence of his Maker. To praise or chesist werner more for renovae and glory, then for the said faction of a good conference, is it not are for the faction of a good conference, is it not are for the faction of a good conference, is it not are fect of this comprion. To effect a min his meries and wealth , which is the one iewell which enricheth the beauty of the picture, about all wither workes of Name is innor a blinde and rath indgemence Sow shall finde than the chimation where the haue spoken, proceeding from an impersed man, cannongine vs a perfect continuent. But his Art heing as weake, as his intention is malitions, cannon hinder the eyes of the clearent fighted 3 to pleace and penetrate those shadowes, although they are smooth, and objects by read of seared roundabout the objects by read fon of their older age, and to difeoter the livelieft colours thereof, by isobut a little dust which the winder or actier felly hath happine thereon problem hides the delicated lineaments of their faces, the which we may wipe off with one hindkercher, I meanewith the view specifica Renfond Let vs perint that vertue

vertue chalke vs. oug the way, than he may now take her carne co cinemathens, and than thee valed and the we die treatures av pale as will give vs , with for tiberall and ispunitual hand than corpolette them, is onely but to defire them. We must not is unely but to defire them. We must not issue found of our scheets to embrace this felicity. If it bee not hot and enflunced intour breast, let us not imagine that any other heat can give te the and motion if for what other thing is this, but the accomplishing and sufficiencie of all other goods and goodnesse. But it is in our power by the cutting office that defines to purchase this sufficiencie is Who then shall we accomplished. this fufficiencies (Who then shall we accorded this defect but our fetues a Who being friends to all the world; remaine onely enemies to our owne felues; because to our owne good and tranquillity. The knowledge of Fortune, and of herigifts and prefents, makes vs contermie them and this contempt makes that the fauour and estimation which wee have of them, redounds & falls on those good thing. that this vertue produceth, which carying this contempt with one hand, beares his owner contenument with the other; and therefore this fufficiencie which wee tearme felicity Hee who names and bankes after the goods Q4 driw

of Fortune, the greatest profit and advant which he can hope thereof, is repote and to uillity in enjoying them, & he who inic tranquillity it is a vanity for him to for it and this is the effect of our verme, wh yeelds our defires to our power, and gin ordains the this felicity, that thehis not w ing to our felicitie, lith all our defeat wants proceede from an irregular defire which is no longer, when once it fib felfe to the obedience of vertue. The goo Fortune are by their Nature fuch as the nor fill the veffels of our defires; but that the will still remain the greatest part therefein andhungry, because it seemes that we als fee fomething beyond it, which we more defire, then that which shee hath already giun vs to enjoy. But Farme, because by constrain the fill referres her fights in her felfe, the fees nothing beyond it, and contemplates all this greatestent, fufficiently fill'd with her owne proper goods, without that there remained her any empty or defectuous place. Our Sails must bee contained; to bee contented; that which it enjoyeths thee easily less goe to enbrace another, Shee doth as the first manus of Philosophers, who being extreamely in los with

with all particular formes feekes them, and having found them, destroyeth them, until the meetes with some universall forme. Our fork (this first matter of our defires) is hungry of all the goods of Fortune, which the meetes as particular formes, the takes much paine to enioy any good thing; but as foone as thee doth enioy it; thee prefently ruines the conrentratent which thee had in hoping for it; to nume to the feeking and embracing of anothere which nevertheleffe shee vieth with no more fatiout, because they cannot fatisfie his valuerfall appetited vitil thee meete with Vertue. This vninerfall forme which in degrees of excellencie and perfection, comprel hends all other good things , as inferiour formes doe presently fill all the hungry and familhed vellells; and all the universality of the power of his inclination and defire. So Vertue prepareth as a perfect abundance of all things, and establisheth no felicity out of her felfe: And by the Scepter of reason, which thee puts into our hands, the frees vs from the tyrannic of our appetites, and in this new Region and Empire, where thee establisheth vs, shee makes vs casily to vanquish the resolt and rebellion of our senses, and there is the point doum

point of felicity which Nature hatheftable thed, which propokes and course our define and which man would in the end embrace; he were not discreed by the perfivations and blandices of Fortune. It is the Bute the which he cannor miffe, if hee ay me and levelt But as to ariue to a certaine place, week our backe to it without knowing to nor take a contrary way loit is not the fault ther of him who harh canfed in to be nor yet of our defigne. So if any one of faile to meete with this felicity, let him not fay, that it is because there is none in the world. Let him neither accuse Nature, nor likewife his defire; but onely the contemp which he makes of the rules and instructions which are given him for this regard. We gone aftray; we must be replaced in the righ way, we must carefully enquire after it, and the aduice and the way of those who are formerly gone aftray like our seluce. If it be not that Vertue toucheth them with the functions and seeling. Thomas will stand in our way; we shall have hedges to leape and passes one of the second passes. ouer: yea, wee must pur our hands to worke and labour, and although they are bloody with their prickings, yet either to much

much fearent too little courage, must not him! der vs from paffing forwards; for elfe we mure not wonder if our defire (although it aduance) finde no rest and tranquillity. Two right and equal line; drawne among infinite others upon the same table, or paper, neuer meete. Our desire, and our selicity meet yet leffe, although they are both on the fame table: if not, that the fame plant which pro-duceth defire, as his follower, is not obliged by the fame law, to give vs felicity as his fruit: wee must then boldly search the graf of the one and the other, and water it with the fiveatings of a painefull labour, thereby to reape repole and felicity. It is there where Soprates hath exhaulted this fulficiencie of all things, I meane this tranquillity of life. It is there where care hath found this intincible courage. It is there where Seneca hath made pouerty to iffue from the bottome of his trea-futes, to enjoy a permanent felicity. It apper-taines to none but to Realon, to point and remarke vinto vs all the rarities, as it hath made vs know the abuse and error wherin they are enwrap dand innelloped; and to hide them from the eyes of our vinder francing. This abuse will teltifie how it is dangerous to want

the principles of things; because after the fame rate as we advance, our enroundoth va-measurably growe great and encrease. We must ascend to the head fountaine, to judge more truly and fafely what it is. The which wee cannot doe, but in taking the threed wife Ariadne, I meane of Reafon; who after the combat, referres the Lawell of Victory for vs. in her hands. If thou wile ellay to pale the barres which separates this small number of wife men, from the prophane multin of the vulgar; doe a little elevate the eyes thy thoughts, and consider here as from high Land, wherein dwells Vertue, all the thee will thewe and point thee with her fi ger in this plaine and raze field, as the Sa iers and Crownes, broken by the Thund bolts of Warre, which cannot cover t mbition of their Masters. Behold this Ri of gold, which cannot quench the infatia thirst of these poore Tantales; they will ther drowne themselves, then appealed burning fire, which they nourish in the entrailes and liver. Consider a little all great multitude of people vpon the ban of this River, and what feemes to the those which retains the first place. To

them fo farre off, wilt thou not fay, that (by the way of a faire comparison) they refemble Associate Frogges: Is there any thing in all that which will not give thee more pittie then envie. Thou wilt tell mee it is true: but more narrowly to consider their lookes, gestures, and countenances, there is nothing so glorious and maiesticals.

1 Poore abused Creature, does thou not

know, that by feeing a thing too neere thee, deede otherwise then it is. There must be a certaine diffance and proportion between the eye and the object, to make its operation on complear and found; fitch as from the place where thou are there is in comparison of earthly things. Half thou never heard fooken of those Mountebanks, who vnder take to shewe a Flye drawing a little beame, or some green precessor wood and there is none present, but wonders at it, as an approduce of the eyes, which is abused and destined; and thinks to see a bille, for a strawe: So opinion makes we of the same Asume, and whiles the eye of reasons is decemed and betrayed; here can bolled. called

por discourt the abuse of he must of me how consider then with a found a perfect light, all those through a they are, the end, that if thou fall once ag relaple of this sume emours Thanhere brance of that which thou now feeling liminish the opinion and chimation of the which thou mayelt make her will been of mall profit and allumnage for thee The leffe thou effectively them leffe pallionate thou that ben for the worth and merit which wice below a shing nisinthatowhich engendereth lefire and ilonem What doct illion reof now art prefented Deel thou ede a tranquillity in thyriclicult broug conscription and diffaire of this cubi nd al hough thoularmed intatily di leshoballishing delights ashthy vainty whitiohand foolilli loue of giahang falt neuerthelefleweele a perfe dente Tholomuli then confesse a mel, fich the policifion robalisheler adinor guint thheathis periodicons anquility policychon: multiment to denete pland blac to proceeds one other bugs which have so called

called reason, and which must bee dressed and pruned by a long exercise and customed which wee tearme Vertue, which watering this plant, makes in to produce defire and filicities As our good iffuerh freminterious man, to also doth our cuille. For that which afflicts thee, is the designe to possesse those things are within thee fish they tough theemon nd they doe thee no good nor harine. Then complained neuerchelesse to feele so sharpe and burning a griefity that in thoubleth the refl by night, and almost dries thee vp with anguilling. But heerein there is but two hings to confider; to win define mand note thing defined and because this last is not her criminall, nor guilty of thy griefed as being farte diffent from thee; hit must there fore needles follows that it is defined with it is lodged in the fame place, wherethou faciely this burning, this difficultion in being removed with too much violence. Her hather cardingly feratched and fetched blood of thee within the is then the cause of thy griefe and evilled the cause of the griefe and ills thou multiplications cut it officiand red to things which are easier and meere. If Fortune

Fortune diminish any thing; it is but to the state of the more; and when all that we have shall vanish, and be tane away, there will yet remaine enough in our breast and mind to reloyce us. The voyce being reftraine and thur vo; makes more noyfe; ftrength be ing collected and affembled, produceth more effects; and the more our defire is reftrained the more inpuffes vp, and fivells our content ment, as being necreft to his tranquillity, and next neighbour of our owne felicity. Ce therefore to defire any thing, but that whi thou enjoyest. All these things which for tune gives thee , is but borrowed app from common Brokers, the which be perly to any one who weares them. I com fell thee to clad thy body with them, but he thy affections, and to loade thy backe with them, but not thy minder Referre this to Vertue, it is by her which we ought to well and hallance all the prinitedges and good for tunes of man! Reason makes him very the tent for the prinitedges. tent from beafts: but reason, or perfect fon punakes him to differ much from a men whome like him in state; but is not in quality and vertue, in omeasures Fortune

by his exteriour goods of Fortune, is to comprehend in measuring a Statue, the height of his basis or foundation, but to measure him by his interiour vertues, wee must then doe it by his naturall greatnesse, whereof neither fetters nor fire can diminish or take away the very least part. For-tune subjecteth vs to all things; but contra-riwise, Vertue eleuates vs aboue all: Shee dissolues Ice, shee enforceth and gives a law to griefe and paine: She breakes Irons; yea, the passeth through fire and flames, to put vs in possession of this felicity. We say therefore that felicity is the vie of a perfect reason. It is this Philosophers stone which converts to gold all that wee touch. Shee supports all aduerse accidents, and misfortunes that befall her, with a requilite moderation and decencie, and performes the best actions, which can be defired or discouered vpon all causes and accidents which betide her. If wee are affieged by many disasters and afflictions, the then makes vie of Constancie, as of some sharpe and Physicall potion, to cure vs in this extreamity; or at least to flatter and sweeten the sense and feeling of our paine and griefe. If they come not to vs by whole troopes, but

by cheand one at a time; then the teacheth vs how to fight with them, and which is more, how to vanquill them. And because the goods of Fortune, by their arrivall or departure, doe fill engender some interious difference in the control of the control ease in vs 3 therefore thee purifieth and preferues our minde from this contagion. Or if it Remetto thee, that Vertue gives thee not re-Rany Tweet and ticklish pleasures in this fencies was vnehalt and impudent Fortune doth in the hugge of her embraces of the pleafute neuerthe felie is more finne, folia and permanent. Men dally and kille their Miltrelles, otherwise then they doe their children; and yet notwithstanding in these embraces and kiffes their affection is fuffici ently bewrayed and demonstrated to those who see it. I ime in the end cuts off the web of those foolish affections: but what griefes focuer this naturall loue meetes in the breed. ing and bringing vp of his children; it is yet more lender and deere, as if their watchings, their care, fwear and labour therein, were as fo many materialls, to cyment more firmely and foundly this their affection to their children. So any difficulties which oppose the defigne of a vertuous man, cannot interrupt the

the course of affection, which hee conceines and beares to his lawfull children, I meane to those faire and glorious actions, who as to make shewe and demonstration of their beauties, they seeke not an ampler Theater, then that of a good conscience: So they neede no other light or day to accompany heir glory, then that which they cast and dispierce in the company of wise men, by the lustre of their owne proper brightnesse.

The end of the fifth Discourse.

EE have long enough played the

We must represent and act that of whereof we precedently discoursed, apper values to none, but to those of the first Classe or Schoole, and who with Socrator can tame or Schoole, and who with Socrator can tame Schoole, and who with Socrator can tame of Schoole, and who with Socrator can tame of Schoole, the first Mey will seeke for no contolist wife I hilds on the and death seemed to this wife I hilds on the as naturall one as the other. Here considered the first point of the other, as the first point of the being of sind which begins

The fixth Discourse.

Of Morall Vertue.

SECTION I.

Sicke (or distempered mindes) are not capable of all sorts of remedies; but they shall finde now more sourraigne, then the diverting thereof.

EE haue long enough played the Philosopher, and now in its turne, we must represent and act that of man: That heroicall Vertue, whereof wee precedently discoursed, appertaines to none, but to those of the first Classe or Schoole, and who with Socrates can tame Death so well, that they will seeke for no consolation out of it. Life and death seemed to this wife Philosopher, as naturall one as the other. Hee considered the first point of his birth, as the first graine of sand which

begins the houre, and the last motion of his life, as the last graine which ended it: and yet both the one and the other with a regard

and looke, equally fixed, and constant.

If we rush out of our selves, and that sometimes our Vertue drawe and enforce vs to this last point: wee are more indebted for this fally to irregularity, then to the power, constancie, or vigour of our minde, the which likewise cannot long remaine in this high seate, because it as soone feeles it selfe depressed and beaten downe by the weight of the body, to re-integrate it in this obscure prison, from whence hee was, but as it were escaped; and then comming againe to himselfe, hee knowes no more the traceor way, whereby hee hath performed so faire a Cariere: So that trembling with aftonishment, he may fay, that there is nothing more different, or dif-semblable to man, then himselfe. If wee will give an exact and found judgement of Vertue, wee must as much consider her defects, in whom it meetes and relides, as her proper force and power. To fee her stark naked, it is a ray or sparke of the Dininity; but our weake nature having married and espoused her, doth stifle her in the crowd of her

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her vices and corruptions Pathagoras at firmes, that men assume new foules, when they approach the Statues of the Gods to receive their Oracles: and I fay, that weedoc the like, when wee resolue to see and consult with Vertue: For it feemes, that then our soule dorh cleanse and purifie her selfe from the filthines which she hath gathered among the crowd and throng of people, and who discharging her selfe of this troublesome birthen, the richly dreffed and clad, runnes to fit downe on the facred feat of this Goddeffe But againe, after that we re-assume our olde custome and vices, which wee have forsk at our first entrance, as he whom wee seems fooles habit, a feer hee hath represented the personage of a King in a Comedic. If Vani ties, if the dreames of lyes did not take w and preoccupate our thoughts insteed of their Philosophicall reasons, there could been thing more commendable, noble, or gene rous, then he who confulting, and convening with reason, passeth his time in observing the familiar conferences which they have toget then: So that it Fortune apparelled in alb h brauest and richest ornaments, should arrive at the very instant to order him all harmon pretious

pretious treasure, to embrace her side and party, I am fure shee should receive nothing from him, but a short refusall and shame, but if the chance to come to him eight dayes after, I beleeve that if the doe not wholy vanquish him, that she will at least make a great breach in his heart & affections. The minde of man cannot be still extended and prepared. He must continually have his weapons in his hand, and pur himselfe on his guard to defend himselte from those blowes which Fortune still gives vs. Shee but feignedly fights with vs, for the levels at our head, but strikes vs at our heart. We defend and avoid our selues from Ambition and Courtousnesse, but yet wee inconsideratly permit our selves to bee transported and overthrowne by choler. So the blowe is not dangerous or violent, because it struck vs with the but end; and although it neither reversed nor ouerthrew vs, yet it, made vs recule at least a pace backward. What good countenance so euer our Vertue shewes, shee is still subject to many imperfections. If thee had but our minde to gouerne and conduct, then nothing were impossible to her: But when the must take up, and loade on her shoulders the body

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body wherein this minde is enchained and imprisoned, shee then stoopes and faints vnder this burthen; and all shaking and trem-bling shee hath much a doe to support her selfe by her owne proper strength and vi-gour: For shee is constrained to seeke ayde and helpe to prop her felfe vp, yea and to begge affifiance to keepe and flay her from reeling and falling. Where the Lyons skin cannot suffice, wee must sowe on that of the Foxe; and where courage hath not power enough to support and defend it selfe from the injuries of Fortune, wee must in her behalfe substitute subtilty to oppose and diver it. The vertue of Socrates fore-lawe his affiction; he inured, & tamed himselfe to it, yea laughed and played with it; and ours makes vs to looke a thwart and squint-eyed: yea, to turne and divert our eyes from the re-motest objects thereof, to steale away vnfeene from the very thought of it; which otherwise by little and little growes sharpe and contentious in our minde, and so by its gall, corrupts all which seemes most sweet and pleasing to our pallats. We have named that heroicall; and this we will tearme mo-rall Vertue, or Temperance, which as Plate faid,

faid, is a mutuall confent of the parts and faculties of the Soule, which makes reason to follow as a rule, and curbe to all licentious and vnbridled defires: the which Pythagoras calls, the light, which chafeth from her all the darknesse and obscurity of passions. This Verrue seemes to me to be wonderfully bold and audacious vnder one, or the other of these descriptions, and differs no-thing from the precedent: For she caries the Axe to the rootes, whereas ours is conten-ted to loppe and prune off the twigges and smaller branches. That takes away, and cuts off cuill humours, and this diverts and turnes them vpon some part or member lesse dangerous. The remedies are not fo sharpe, and bitter, and so they serue not but to palliar and sweeten the Euill, or Disease: But the other in the meane time without flattering it, doth at first teare it off, and cuts vpon the quicke, the griefe of a sensible losse by the very edge of his reasons. That is to say; That complaint according to his precepts, is not an action, either iust or commendable. That a wife man should foresee the blowe which threatens him at the very point of the birth of his affection. That fucceeding

yeares, and the sweetnesse of the fanours of Fortune, should not so bewitch or make him drunke, as to cast him into a swoone or lethargie, and beable wholly to thut his eyes to these infallible accidents. There is none but an ignorant person, who findes any thing new. In a word, that this accident was still present with him; and that having so often re-chewed this bad meat, hee may in the end accustome himselfe to it, and so resolve to swallow it downe, without any distast or bitternesse. But as it appertaines to none but to the birdes of Diemedes, to sepa rate the Athenians from the Greekes : fo ir be longs to none but to Socrates, or Spirits which have raised themselves to the height and sublimity of the same flight, to select and make choyse of vigorous and masculine reasons in comparison of those which wee commonly yse and employ for our consolation, which are as weake, lame, and feeble, as our conrage. It some times falls out, that the same reasons issuing from our mouth or pen, as from theirs, but not from our hearts, and from the very bottome of our breaks. We present them all tawe, and as the boyling or bubling of a Fountaines, renders his water without without tasting or digesting it, so wee onely preferre these words without knowing their price or value. Our too rawe and indigested Stomack cannot consume this meat, and draw its nutriment thence. Wee discourse in the fame manner, language, and rearmes as they doe, but yer wee thinke differently: Our words are but as the rinds and barkes of our conceptions; it is not enough that the report thereof come to our cares, but the fense must also passe to our understanding invee must cleave them in funder to gather the juyce and Sugar of them, and to discouer that which they have in them of fedret and hidden! But our Morall vertue diminisheth that which is of the honour of her dignity wifee bath fooner done to floope and descend downe to vs, then to life our selves vp to her, And then familiarizing, and accommodating her felfe with our imperfections, the per mitsivs to fined fome teares . Shee weepes with ve, and fanoureth our plaints and mour nings, in their first and most furious violence, would by little and little, thee carl ditiers he eyes of our choughts, voon fome other fee more object, and for exhale and diffipate in the contemplation of contrary things; the power auements

power of the spirits of our blood, which were assembled & conspired together about our heart, to furmount and vanquish all forts of consolations, and so to permit onely the enterance of griefes, torments, bitter thoughts, sharpe and cruell remembrings, and other Officers of comfortleffic forrow and af-Aiction. So this power being divided, is thereby so weakened, that the first object being capable to enflame; & touch our thoughts to the quicke; hee easily takes possession of the place, and banisheth this importunate Ty rant from the feate and Empire which he had violently viurped. This remedy as the most sweet and pleasing, is the most generall and vniuerfall physicke which shee employes in the cure of violent'st passions. All diseases of the minde are not cured, but either by diuersion, or by the equals sharing and division of our imagination, in whose power resides all that they participate of, sharpe, or bitter; because shee assembles, and linkes together all the spirits of the soule, which are perfectly purified and refined, in the admirable ness which lye under the ventricle or posteriour part of the braine, to marke him out the greatnesse of his enill or disease, which it power augments

augments, and encreaseth by this labour and paine; as fire doth by the aboundance and affluence of wood: And if this imagination can be divided by the force and strength of a contrary object, shee thereby makes her selfe weake and feeble in her functions, and contrariwise in the case or paine, the good or euill which wee may feele. The minde is a power which communicates her felfe wholly to the subject to which shee is fixed & tyed: From whence it comes, that we many times fee het equally commented at objects of small value, as at those things of farre greater consequence: The good which enuironeth vs. is not considerable to him, in comparison of a little euill, which at present present and afflicteth him. And not being able to furprise this forrowfull matter, before hee haue let gone all the others, hee then vnites and fastens, yea glewes himselfe thereunto, vntill he become drunke with this griefe: And as the Horseleach still suckes out all the bad bloud vntill hee burft: So the minde fuckes and drawes hence all that is bitter, vntill this poylon having engendred a kinde of an Im-postume in our heart, doth in the end burst therewith, and frees her selfe thereof by our

teares.

teares which distill and descend from our eyes. If the rayes of the Sunne are fully receiued in the borrome of a barning Looking glasse, they there wnite in their centre, and their powerstraying and defusing before they are recollected, and affembled in this point, doe fo linke and fortifie themselves, that they burne and destroy that which so sweetly they had formerly cherish dand nourished. Right so, if the minde affemble all her powers, and her intellectually rayes in the force and strength of imagination, as in the Christall of a Looking-glasse, dit destroyeth the tranquillity which it revived before by her benigne and gratious influences, the which the generally owes to all the members of the body, and whereof the cannot wholly dispose to the service of the one without the domage and prejudice of the others As it visibly be falls those who newly feele some griefe or anxiety, or to those who dispose and addict themselves to things which require a strong imagination, as Poefie, Paining, or Perspective. Wee must then without giving time or lead fure to our minde, to tafte the poylon of this passion, displerce the rayes of this imaginalion by the alluring Charmes of a contrary object.

object. Hee who dies in the heat of a Combat with his weapons in his hands hath apprehended & feared nothing leffe then death. for glory is the point of honour ; choler, and revenge, do equally preoccupate his thoughts. and finpaile his imaginations, fo as there ie maines in him no place to feare death. And those who have attempted to plant the Crosse among Infidells and cyment and water it with their blood, thereby to make Christianity to enorgale and fructifie, they being poffested of this holy zeale, hath not the force and power of their love furn sunted in them the feare of death of Shall I day, that the obe werest to lively and to ardene an imagination! by his excleame violence can likewife deftroy the dominion function of the fenses, and here by pull away the weapons out of the hands of griefe and paine, because the senses make not their operations, but by the helpe of the spinits, which are dispierced in the muscles and arteries, and generally throughout all the hody, which may be attracted by a fuddaine motion; to this superiour part and place of imagination, so that the members remaine without this interiour operation, and thereforewithout griefe or paine: the which Celfus reports and

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reports of a Priest (but how truly I know not) whose soule being rauished in an extalie, left his body for a certaine time without respiration, or any sense or feeling. But as our letting blood and phlebotomizing, is the onely remedy in these, and the like suddaine accidents, because hereby they attract the spirits to their region and duty: So in strong imaginations, be it that they proceede from extreame griefe or paine, which takes vpall our senses in the contemplation of his misery, or the deformity of his object, which make vs shake and tremble, and stupisies, and dulls our feeling thereof; as the Poets fiction made miserable Niobe to approue and feele; whoafflicted her selfe with the murther of her children, although they departed out of mostertreame forrow and melanchoffy.

Wee must discret and attract the spirits to Hearing, as the most subtill and industrious sense for this cure and remedy; especially those who are prevalent, and delicate in this sense. So David by the sweet melody of his Harpe; charmed and expelled the deuillout of Saul: So Orpheus; having enchanted his sorrow, and sull'd a sleepe his griefe, for the remembrance of his losse, by the sweet unes

and harmony of his Lute: Hee thought hee had againe drawne his deare Euridice from her Tombe, having for a small time calmed the stormes and tempests in his soule, of his violent griefes and forrowes: And if we may beleeue the Masters of this Art and Mysterie of Loue, they have practifed no more affured remedy, to cut off, and appeale the violence of their passion, then by the diverting and di uiding of their hearts and thoughts, as it were into two rivers, which they leave to streame and flide away, to the discretion and service of their Mistresses: Or if they yet feele them selves too much oppressed and afficted, with this halfe divided Empire; they can then enlarge themselves, and breathe more at their case under the government of many, by changing (if they can so please) the Monarchie of Loue into an Aristocratie, or Democratie: And time which we fee, proues the sweetest Phyfitian of afflicted hearts and foules, what hearbs doth it nor imploy in their cure, which the vie and practife of divers iells, and replies that mannage, and furprise our imagin nation, doe in their turnes thereby cast into a flumbering Lethargie, or oblinion, the remembrance of these our afflictions, as some fweet fweet, and sense-pleasing Nepenthe, or drinke of obliuion: Yea, the change of ayre contributes something to the cure of our spiritual afflictions and diseases. And briefely, as poysons are profitably vsed and employed in our Physicke: So passions (the true poysons of the soule) serve to the cure of her croubles and perturbations, which cannot bee so speadily or easily appeased, as by applying the power of some different and contrary passion. And these are the weapons and armour where with our Vertue covereth her selfe, having not any other sufficient force and courage, to appeare in the face of her Enemie vnamed, and vncouered.

SECTION. II.

THE REPORTED THE PARTY OF THE PARTY.

The life of a Wise man is a circle, whereof Temtorance is the center, whereumo all the lines, I meane, all his actions should conduce and syme.

STormes doe not much hurt, or endomage Ships which are in harbours; and the tempest of humane actions, doth not much disturbe the tranquillity of that minde, which rides

rides at amanchor in the harbour of Tem? perance Uman in his infirmities, will yet pregaile ouer any perdurable felicity, hee multiwish full fayles; and top and top gallant firme to arius there; although the rockes and fielues are to frequent in his way; that he can difficultly feetre hi nielfe from this wrack. And yet he is tikewise happy, will fauing himselfe vpon the broken ribbes of blankes of his Ship, I wan yet Acare and conduce the real of his life to this place of lecul rity and fafety Some wife men have approued the excelle of intemperancie, and the diffait of an extreame fatiety, before THY could reforme to containe themselves within the bounds and limits of this Pertue 19 171112 gining that her grauity contained some hard and anxious thing witill experience had taught them, that Temperance is the feafo-ning and ordering of pleasure, as intempe-rancie is the only plague and scourge therof. Or if you will tearme intemperancie to bee the daughter of pleasure and voluntion hes say then withall that shee is cruell, and a Parricide, because by her life she gives vs death and doth huggeand embrace vs fo falt, that fhee Itrangles vs ! Contrariwife, Temperance sharpens her desire, and caries vs into the very bosome of true pleasure, yer not to engage our soule there, but to please her, and not to lose her, but to finde her. Confide. ring this vertue, mee thinkes it may be faid of her, as of Bacchus, that shee is twice borne Her first birth shee deriues from Vice, as he doth his from a simple woman; because to ariue to this point, and this mid way where thee is lituated, the must necessarily proceed from the one or other of these virious extreames, which are neighbours to this Vertue : For hee which is not yet liberall, or bountifull, before he be, he must either bea niggard or a prodigall; But afterwards, the ripeneth and perfecteth his being in the po-Wen and vigour of the Wife mans mind and opinion, as the Sonne of Semele in the thighes of Lipiter. Strange effects of a conrupted nature which from the infede wombe of Vice Inarcheth Verme, and from that of Vertue likewife drawes Vice. Cho ler gives weapons to valour, valour them to talknesse; and yet all three thelette hold themselves so close to ther, and are writed with so naturall ac-ment; that it is extreamely difficult to o

ferue their bounds; fo much they are intermixed and confounded on their confines. Wee must have wonderfull strong reynes to keepe our temperance firme in this passage for if shee passe or slide never so little beyond these fixed and appointed limits, shee shall presently finde her selfe to bee in the way and tracke of vice. Two enemies are still at her fides and elbowes, who watch for her ruine and destruction. If shee recoyle or advance never to little, thee is instantly endomaged either by the one or the other, either by excelle or defectuolity: But as to strike the white, there is but one way; but many, yea, an infinite number to miffe it: So for vs to walke to this perfect felicity, there is but this only way; whereas to mille it, and to fall into the one or the other of these vitious extreames, weemay doe it by infinite wayes and courles. This tranquillity of the Soule which Philosophie represents vnto vs, is it any other thing then the obedience of the inferiour part, (which wee call sensuall appetite) to the superiour, which we tearme reasonable. But how can they remaine of one minde and accord, if wee grant and passe not some thing to the defire and will of

re ed X of the law which we feele in our members wholly opposite and contrary to that of our reason. This perpetuall Warre, land ascending tyrannie, which wee will maintaine be tweene them: Doth it not approve and testifie vnto vs, how farre distant we are from this tranquillity. There is no peace; but is to be preferred to Warre, prouided that it can maintaine it selfe. Mans life on earth, is no thing but a perpetuall warre, and it sufficed that it be a forraigne one, without that we should againe foment a civill and intelline one. A Souldiour holdes himfelfe vnformnate, who in time of peace, cannot fafely enioy the spoyles and pillage which hee han wonne in warre: and yet farre more, he who having fought with, and vanquished the vice of a corrupt Nature: doth not mannage his profit so, that the remainder of his life, beto him as the Theater of his triumph, in the que et and delicious enioyance of this his vidoric. I fay, that the Law of honour permits vs to fight with our enemie, in gluing him place by our retiring; and that the Stythian euer fought best in flying: But I esteemen prise not these stollen victories no more then did brave Alexander, at least, those which owe

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owe their chiefest advantage, to subtilty and flight, in comparison of him, who with Enfigne displayed, and Drum beating, having by his generous cariage awakened and flirred vp courage in the hearts of his enemies, knowes couragiously and generously, both how to animate and vanquish them. If the name and verme of the vanquisher, do somewhat rejoyce and comfort the loffe of the vanquished and afford him some degree and thought of glory, by a farrestronger rea. fon, the power and courage of the vanquished should augment the renowne and glory of the victorious As many Combats as continencie fighteth, they are to her fo many Rollen victories, which thee gaines by her griefe and flight: Asthis Atalanta more cruell yet to her felfe then to her followers and louers. But contrariwise, Temperance fights with a bold and firme foore, and with a cheerefull and doyfull countenance in the heat of the Combat; and having vanquished her Enemie, takes pleasure to vanquisti and furmount her felfe. Shee is masculine and vigorous; and cannot lodge but in the heart of a Philosopher : whereas the other is cowardly weake and effeminate in comparison of

of her: As also, shee is not in the throne of her state and honour, but when she is in the breast and bosome of a woman, where beautie, desire, and chastity, doe euery moment fend her a thousand temptations and challenges. Honour, feare, and respect, who with weapons in her hand, establisheth this vertue in the hearts of a Virgin, & opposing and bending her courage against all assaults, are commonly the most faithfull guards and furest guardians: But were the eyes of their care and vigilancie, more in number then those of Argus, or more subtill and piercing then those of Linceus: yet they cannot conserue their virginity from the assaults of vice if the purity of the soule, and of a free will advanced not forth to repell and defend their injuries. A place of hard and difficult keeping, because it is in the power of the least desire to thinke to berray it, and to deliver it vp into the hands of her enemie. Defire, if I dare fay it ; equally innocentand guilty at one and the same time, which deriving its birth from to faire a flower doth arthat very instant fade and wither it, by the excelle of an varimely and abortine hear, and so dries up her rootes, that it is never more

more in her power againe, to growe greene and flourish, nor to produce any other flow-ers, but such as shame and modesty chalkes out, and depainteth on her face. If Montaigne (that excellent ludge of humane actions) had approved and tried the nature of either fexe. as Tirefias did, hee would decide this difference to their disaduantage, when hee faid, that it is not in the power of a Woman, no, nor of Chastitie her selfe, to preuent and hinder her from desires. But desires notwithstanding may very well violate their chastity without infringing, or making a breach in their continencie, which hardneth and fortifies it selfe the more, at their abord and meeting. It is true, that this vertue of chastitie, besides the delicacie of their dyer, the fweetnesse of their fexe, the charmes of idlenesse, the liberty and freedome wherein they are bred and brought vp; as also their beauty, and the affections, fernices, vowes, and prayers of those Louers who research and folicite them, should make the base in fatiablenesse, and courage of men, to blush for shame, who abandon themselnes to all forts of beaftly voluptioninelle and fenfuality, and onely attend and expect, that from white are

white age; give them a lesson of coldnesse and temperancie. Not that it needes that this bridle so much curbe and restraine them. that the shadowes of voluptuousnesse strike terrour to his heart and minde. Of a Philofo. pher I intend not to become a woman, to prescribe him such seuere and rigorous Lawes : For fo farre forth as hee forger not himselfe, and fall a sleepe in the breast and lap of volupruousnesse; hee as a generous Vlyffes, may gather the palmes of Victory in the same field, where the intemperancie of his companions have buried their glory and reputation. I have leffe labour to confide the vertue of Xenocrates, in his refuse an flight, from the embraces of that faire Co tizan, then in the bosome of the enioyance of this pleasure and voluptuousnesse and I much doubt, if with an indifferent eye, hee could behold the rich Cabinet of beautie and voluptuoulnesse: in no other manner then he did the faire front of his house. We cannor eafily stay our selues, when wee are allured or mound. The force of a Horse is best knowner when hee makes a round and near stop, or stay. To alloyd passion, there needes but a little constraint : but after wee white

are embarqued therein, then every corder drawes. Continencie hath nothing to revenge her selfe, but of the eyes, and of some weake defires but temperance findes our thoughts. heart, and all the finewes of the minde, bent to ferue Voluptuousnesse, and by the shewe of this maiesticall power, separates the two Chiefetaines which were in contestation and difference, fending the one and the other peaceably to their homes, without any other obstinate desire of revenge on quarell. Continencie performes nothing but despight her selfe, shee drawes concupiscence after her with griefe and vexation, and advanceth not, but with blowes and bastinadoes all her beauty is but in shewe and exteriour appearance; for within the is onely a painted and a feigned beauty. Let vs fee her interiourly Shee entertaines and nourisheth a thousand contrarieties: There is in her, harred, loue and repentance. Shee teares her selfe in peeces and morfells, and makes her felfe bloudie with her owne hands. It is a Saturne, who eares and denoures his owne children; for thee nourisheth her selfe of her ownebloud, and feedes onely on her owne proper bowels and entrailes. The continent man is forfaken of

of Vertue, and possessed of Vice. I meane, of the troubles & passions of the soule, which he cannot appeale. The temperate man contrariwise being affaulted by Voluptuousne and Concupifcence, is possessed of Vertue, which opens all the gates to her enemies without thereby to triumph more gloriously ore her spoyles. It seemes that continencie is the most vsuall and common punishment, which Loue rigorously ordaines, for those who disdaine her sames, who outrage and offend her; and neuer requite or repay her feruices but with ingratitude. Witnesse the prodigi ous change of Scilla, whose scuerity found yet more cruell torments; then those when shee made her Louer to feele. Her inferiour members were changed into Monsters, a barking dogges who seemed desirous to deuoure her, and which indeede are no other but defires, proceeding from the fenfuall ap. petite (which Plate faith, is one of the Horles that drawes the Chariot of the foule) which fights against this reason whose obstinate infensibility so hardened and obdurated it selfe, that shee exchanged her heart into a rocke, which could not be mollified by the teares of her infortunate Seruant and Louer. 30

It is for none but for Temperance, to enter into the Temple of pleasure and voluptuous nesse: Vlysses vpon the assurance of this slower which hee had received from heaven; and which hee caried not in his hand, but in his heart, entered into the Pallace of Circe, awakel ned his sleeping Companions, and being drunke with those enchantments, past on to the most fectet Cabinets of Voluptuous nelle and Pleasure; contented his amorous desires, received those sweet daliances, court ings, and embraces; and without forgetting himselfe, he considered the charming snares of her eyes , which feem'd to full him a fleepe in the rauishing extalies of an amdrous passion; and inuited him to repose and rest himselfe in the lap of so many sweet delights and pleasures. But his courage having loofed and flacked the reines to his affection. vpon the prostinution of so many delicious and amorous dainties, he then made a from Itay and Itand; returned to his former minde and resolution, takes his leave of her without reluctation or forrow, and by his pleafing, and yet generous carriage constraines the curtelie of this faire Princesse, to accompany him forth to the gate of her owne Pallace. But how

how much eafter is it not to enter, then to come forth, and depart in this manner ? The Vice is not to enter, but not to bee able to come forth, faid Aristippus, going into a Curtizan. With anvery finall force and confraint, wee may at first hop the motions of these emotions; but when they are once be gun, weet are but too too naturally fubi-cre follow them. Most commonly it are the which drawevs, and there is but this verue of Temperance, which can againe take vp th peines, and stop them in the very middes of their course and cariere. We must cut off the head and tayle thereof, whereof the first wi thereth our heart; and the fecond incessant by scratcheth and woundeth it. Intemperance gines death to voluptuoushesse: Continental gives and conferues it to her, and by a certaine griefe which thee intermixeth in all her actions, the agrees to well in all thing enery where with her felfe, that the much obligeth vs, and makes vs her debters, felicity which wee may pretend and hope for from her. This o against suo man 100 miles

telic of this faire Princess, to accompany him

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Vice , could derived the

or wherein doth the cumpley her felte, but a self et v. I Hin. N o I to E & O Sec vs.

To thinke that Vertue can indifferently cure all forts of early or afflictions, is a testimonie of Vannitie, or else of our being Apprentices and Nouisces in Philosophic.

Elicitie, how comes it to passe that wee Can surprise and hold thee, but with one hand; If it bee true that thou reposest thy selfein the bosome of Philosophie, as he made vs beleeue who first caused it to descend from headen, to live among vs here in earth. But why should there bee so many Philosophers, and yet so fewe wisemnn: If these promifes be true! if these remedies are certaine and infallible, where is the effect ? And yet there is no reason, so much to taxe our condition, as to thinke to make it guilty of that, whereof it may be innocent. It is good formtimes to anoyde, and leave off anger and violeace, where faire meanes may fuffice, and prevaile of it selfe: I much doubt, if Philosophie, who puts weapons into our hands, to

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correct and chastise Vice, could defend the blowes, if wee turned them against her selfe, For wherein doth the employ her felfe, but to afflict vs in thinking to heale and cure vs. When we are in perfect health, shee doth so often againe affaile and touch vs, that in the end shee changeth our good disposition and welfare. Her falle Councels turnes into true afflictions, which shee afterwards fights not against, but onely feignedly. If shee raise vs vp.a degree aboue others; wee thereby fee euils and afflictions farther off then they do: and at the very instant and moment, that v fore-see them; wee have neede to remedy them, because they wound vs as much by their fight, as by their affaults. And when with the same lance she can cure this wound is the Physitian to bee commended, who wounds and offends the health of his ficke Patient, thereby to make showe of his s and sufficiencies. But yet so farre is hee fro curing vs.; that our minde is calily th and can afterwards very difficultly refe with firme footing to support this phant call enemie, and imaginarie cuil and aff on. But if any simple, or earthly man to hath no other object in his thoughts,

that which hee hath before his leyes) rumes the fame fortune which we doe to the datas sters, which wee naue fore-seene and prediaed; then this his supidity hath no neede of remedy, but at the very blowe and occafion. Hee lives as joy full and contented, as the Philosopher Pyrrhons Hogge, without any feare of stormes or tempelts, whiles Phile Sophie enuironeth vs purposely to rectifie and comfor vs with her sweetest consolations? Shee tells vs . That it is but a cloud ; Phat the least winde can beate off this storme and tempest, before it fall onlour heads. That the inconstancie of Fortune as often del ceines our feares as our hopes. But who is hee, who in the expectation of all cuilfor affliction, can purely reliable and talkewife sweetnesse of comfort andrioy which chail ron him. This flarpe remembrance, hather not bitternellerenough in it to make it leethe lower and denaliful. This officion holdes vs falt by the doller of out doublets; and hee therewith hoppes the Bhilosopher 29 well as the Clowne. The Goures and Stone doe equally afflict and offend them: All our real fons are lest behinde the doore, and there is but onely our lenfe and feeling, which is of the. this

this feat and company. But yet I will pay the Philosophie more foundly and severely then the Clowne : For that confidereth no thing olfe, but that which he feeles. His anperite is colder, and therewithall more fubiect to griefe and paine. And this, having the spirits of his blood more refined, and Subtilized, by the labour of his meditation. as also his sense and feeling more tenderand delicates the linely image of paine workes as much, year greater power and effect in him by his imaginary impression, as by his point and reality. Sochis fore-fight ferues formethings but to drawe those miseries neere vs. which are farthest from vs; and then very difficultly can the cure, our other present and natural discommodities, because she cannot well-case and comfort her owne. If shee vademake to appeale the burning fire of the paine which afflicts her, sheethen employes, and applies no other Physick, but onely the remembrance of fore-past pleasures. A weat and feeble Remedy, which by this distoyned and lame comparison, insteed of diminist ing, dorh exceedingly encrease and augment our paine. As ca great fire encreaseth, by throwing a little water in it plowur paine is this the

the more incenfed and exasperated, by the image and remembrance of pleasure, which presents it felfe to oppose it. This große and Stopid Ignorance, which gives I know not what manner of parience to present euills and afflictions , and carelefnelle to future finister accidents; is farremore advantagious to humane Maure. Whar neede is there, that vader the shower and colour of good, shee should come to discouer vs fo tyrannicall a dountenance a land wayted and attended on by formany true endis and vexations; and by hen vaine and raffpenterprife, exposing to our fight the milerable estate of our condition. Wee can never truly knowe our just weight, but in lifting our felues vpaboue the ground, He who is well, removes not (layes theolialian prouerbe.) Nature had placed vs oughtto have stayed. Wee could not have fallen from thence, because it was the lowest steps Man thinking to raise and elevate himselfe higher, hach prepared the danger of his owne fall: Shee hath more lively imprinted in our fancies their weight and greatteffe; then the reasons and meanes to vanquish themal bgraunt that this Knowledge is the fweeteeft

sweetest foode of the minde, and that mans chiefest felicity, proceedes from meditation. But was it not farre better to have exhaulted and dried up the head spring fith from thence is flowne the torrent of our mileries and affli-Ctions. The wifest and subtillest Philosophie is but folly to God, and because wee are vpon reprehensions and reproaches, wee may also accuse it to be guilty, for the defect of those who have separated and withdrawen themselues from the bosome of the Church: It had beene better to have failed to doe well, for feare of some small enill which might a riue; because wee farre more sensibly feele griefe then pleasure. To manthere is nothing more visible then good, nor more sensible then euill. We shal as litle feele a long health, as the sweetnesse of a quiet and profound fleepe, without dreames or interruption. If we are troubled and tormented with an Agus, that day which it arised to vs, shall of all the yeare be marked, either with capitall or mbrick letters. Our thoughts fix and tye themselucs thereunto, and they disdainfully seale over all the rest without seeing them, and stop at nothing, but at this displeasing remembrance. In his health and possession,

is peaceable of all other good things, as those great rivers, who in their beds and course, commonly make small noyse; and of his griefe, it is as of those imperuous torrents! and inundations, which commonly by their precipitated motions; aftonish with their noyle and violence anall these who dwell neere them. Man knowes not his own good, but by the absence and want thereof. Hee cannot foundly judged or effective of health, but in his ficknetic. Contrariwife, the point of griefo and paine, by reason of the seare we have thereof, which is as the Madow (year the rule shadow, which followes and deuancerly our body of doth by her presence and his absence still afflict vs. Our senses fall into adwoon and flumber of toy, and are neucr awakened, but by afflictions and forrow. Also shee is more moueable and inconstant then pleasure. And if any extreame pleasure or voluptuousnesse will awaken vs, and pinch vs with the fenfe and feeling thereof, it must borrow I know not what point of griefe and paine, which by a pleasing constraint, will drawe from our rongue fome tone of weeping and bewaiting. A peaceable life, full of feourity and affurance; and exempt, and free buols from

from the stormes and rempelts of Forme resembleth a dead Sea, rwithout trouble or agitation, as Demetrinis affirmed. But because in the estate whereunto the world is reduced As one faid well, It is easier to make a new then to reforme it. Let ys leave the Phylinian to be calumniated, and scandalized by his that is in health: But for wee who danguill in the affaults of euill and mifery, let vs thur our eyes to his imparfections. If infeed of lancing our Impostume, hee hath pricked w neere it; or hurted vs in any other delicate and sensible part of our body, leves not quarell with him, for feare left hee forfake and abandon vs., and that thereby wee be doubly grieved and offended. It may be that hee will cure one up the other of our wounds: but to beleeuochat thefe remedies are to fourraine, that all forts of griefes and afflictions should, and may hope for their en tire cure thereof, it is that which we cannot and therefore must not promise ourselves. Truth fill gives the hec to flattery Great Man ander feeling himfelfe wounded of an Arrow all the world (faid hee) fwore than I was the forme of rapiter : but yet the bloud bushich Areames from this my wound cries out with a loud mon

a loudvoyce, that I am a man. Let vs not thinke that Mineruas Sonne and his dearest Panorites, have any more dignified priviledge. The blowes of Fortune make them well remember; that they are dull and Rupid men, because our body, and the one halfe of our felues, is a thing which wee possesse not. but at his countefie and mercie, and whereof the hath farre more right and propriety then wer The belt Philosophie doth not in Tifferent. ly cure all forts of diseases and afflictions but without cherishing or diminishing the fallour which wee receive thereof: let vs endevour north effeeme it by its just price and value. Methinkes, that in this pilgrimage of our life. Thee refembleth the tree which the Traueller mee in his way, who if the weather be faire and cleare, in beholding and confidering it; hee admires the beauty thereof, and the sweetnesse and pleasantnesse of its fruit: Bue if there happen any storme and shower of faithe, then hee flies vnder the branches thereof, thereby to defend and shelter him from the injurie of the weather, although hee can difficultly fo well faue and ny discommodities thereby: But yet farre snort.

lesse (by comparison) then him, who disdaining and contemning this shelter, still cont tinueth on his way, and without any fence or defence whatfoeuer, exposeth himselfe to the mercilesse mercy of the tempest. When wee are at peace with Fortune, there is no thing fo fweet and pleasing as this Philosophie, Doth Fortune regard vs with a bad eyer Will the dart upon vs the Arrowes ofher choler then wee runne and arange our selves vnder this tree, which as soone extendeth his branches ouer vs : yea, he weds our quarell and stripes to defend the blowes, or to quel and dead the violence thereof: And yet wee cannot so well avoide it, but yet there so maines many parts and places about to whereby wee are exposed to the mercy of our enemie, and to the point and fury of his choler. The branches and shelter of this treet may defend the Traneller from raine, hayles winde, and lightning: but if the chunder come to fall thereon, it then teares its branches, and thunder-claps our travelling Pilgrime. So Philosophie armenivs against contempt, pouertie, banishment, and the other de fects and vices of opinion, and defends; and fieltereth vs from the violent windes of pain fions.

fions: But if ficknes and paine, (which is the thunder of Fortune) fall vpon vs; it teares all that it meetes withall, breakes downe our weake baricadoes and defences, and makes vs feele the points and edges of his indignation. And yet the Thunder of heaven spared the sacred tree of Apollo : but that of fortune withoutany respect to vertue that ever facred and foueraine tree of the Gods)infolently breakes and teares it in peeces, as triumphing in the losse and ruine thereof. So that if the vertue of man could divert and turne away this thunder from his head, as the doth other iniuries of fortune: Ibeleeue with reason, that the might pretend the name and title of perfect and complear felicity. But likewise wee must not indifferently tearme all that to bee griefe and paine which afflicts vs : Let vs therefore endeuour, yea enforce our selues to restraine and keepe it within the surest bounds and limits that we can. Let vs fee what le is. and if mans felicity, may agree and sympathize with it, according to the opinion of the Stoicks, which for my part, I beleene not. alle agreem in a ffelie minde, then less

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carmed true or falle, whereof the one caries and the other of caill.

SECTION. IV.

As it belongs to none but to the minde, to indge of true or false: so our sense ought to be the onely sudge either of pleasure, or paine.

ALL things should be considered absolutely, and fimply in their proper Efsence and Being; or relatively as regarding our selues. Absolutely in their Being, as the Earth, the Sea, the Sunne, and the Starres? which Essence or Being is equally spread and diffused every where. It is this truth which is not knowne in his Essence, but one ly of God: and therefore where the point of humane wisedome in vaine strines to assaile it. Or relatively in regard of our felues, and then this reflexion engageth either our body or our minde. If the body, with is tearmed good or evill; and there is none but our fenfes, which have right to judge of a Knowledge which is infused to them: and so much, and folong coniouned, that the harmony of the temperaments, is not molested or troubled by any false agreement. If the minde, then it is tearmed true or false, whereof the one caries the figure of good, and the other of euill, which

which is that which wee tearme ratiocia nation, which from univerfall propositions inferres and drawes particular consequences, and composeth of this collection reduced in order by judgement, the Science or Knowledge of things. But the minde and the body ioyning together in a community in those things which they had of each other in particular. The minde fecures the body, and promiseth to prouide him a Sentinell, to conserue and watch against the surprises of his Enemie, which is paine, or affliction, by the meane of her care and fore-fight, conditionally that thee may participate of the enjoys ance of those profits and pleasures, which proceede from her. But this agreement and harmony lasteth not long; for the minde abuseth ther felfer, and this abuse is converted into tyrannie for of a companion that formerly the was, the now becomes Matter, and violating the lawes of fociety, thee vi furpes vpon the jurisdiction of the senses beleeuing; that this viurpation, gives her an absolute right, and full power to indee of the quality of good or bad; without confuted ing or taking counfell of the fenles and then as shee will judge that to be either good

orbad which is not: fo will she doe of griefe or pleasure, which was not of the same nature: and in the end disposing soueraignly of all, the is ariued to this height and point, to beleeve that those pleasures which were fallen to the lot and share of the fenses, were obliged to content and fatisfie her infatiable appetite, without informing her selfe, if they had worthily acquited themselves of their charge and functions, which was to appeale the hunger and defire of our fenfest The which desire, because it is limited within the extent of its obiect, is eafily exchanged, and converted into tranquillity, and a peace able enjoying thereof. In the meane time, the minde playes the auerse and difficult; still murmures and repines against it, and enter taines man in this perturbation and perplexitie which you fee. He is become more antorous and affectionate to other mens children then to his owne: and this bastard affection of his, ferues him as a paire of flaires, where by by little and little he descends to the misunderstanding of himselfe, and then being buried in the darknesse of oblinion, he leanes in prey the inheritance which he had promifed to give to this community, and renoun-

ced his owne which was lawfull, which is the meditation or knowledge of true or falle, for as much as in the body of man, the foule may bee capable to foment and cherish the goods or pleasures of her companion. And farther, if their profits or pleafures were of the same quality and nature, when by any missorune the portion of the one or other were ruined, there would yet in the other lot and portion, remaine enough, to nourish and content them both; As the Philosopher, who living by the liveat and labour of his owne hands, vaunted that thereby he was yet able to maintaine and nourish another like himselfe. But the foode and nutriment of the one is northar of the other, for all that which they have truly in Commons betwixt them, is the harmony which should make this musicke to be composed of spirituall and corporall things, wherein if either the one, or the other mutinie or rebell ; then expect no farther harmony or agreement, for it is nothing elfe but confusion. But the senses being conducted by the infused and cleare-fighted light of nature, are better governed in their Common-wealth. The one hath emerprised nothing against the other. It never happens, necessity. that

that the eye undertakes to heare, or the care to fee, if it bee not abufiuely spokens But fince they have elected this inconstant mind. to governe them as their head or Chieftain: they have reaped and received nothing but hame and confusion. The eye findes nothing to be absolutely faire, but that which raritie or opinion, pleaseth to recommend to vs to be for Southe Role and Gilliflower, are nothing in comparison of a flower which growes in the Indies, or forraigne Countries. But this Tyrant advanceth yet farther, for the puts them to the racke, and makes them pay decrely for the errour of this their fooling indiscretion: For the senses dare not embrace that which they prise and affect dearest with out her free consent and permission. If any ticklish desire give them a contrary motion to that of reason, then the minde lifts where band and staffe, and vieth them so vakindly and unworthily, that there is no seruitude or flauery fo rigorous. They may well passe without her, and without the fruit of this meditation; which makes it fo commendable. A pretious Iewell indeed it is, but faire morenecessary to this little Common weale for ornamienound decencie, then for ablolute

necessity. For that which is in this manner necessary, is vniuerfall and equall, as the heart is necessary to the life of man; Reason is a faculty, which although it have her roote in the soule: yet she cannot perfect her selfe without the affiftance and concurrence of well diposed organes; for the most accomplished is but errour: judge therefore what the most impersed are, it is but an accident. whose defect changeth nothing the substance of Man. Plate was no more a man, then a common Porter was. An inequality which fufficiently testifies, that of absolute necessity it is not necessary to man. But at last, The Senses growe rebellious and mutinous, and will proclaime their triumphes, or Holliday in that which concernes their charge or dury of the minde, because the minde so powerfully and foueraignly, vsurpes vpon their iurisdiction; and from this sedition, as from the head spring or fountaine of all euills, flowes the diforder and confusion, which we finde in all things. Arts and Learning are endomaged and damnified by the corruption of the fenses, which having no more right to judge of good or evill, will y't intermeddle to knowe true, or falle ? as is seene in those

who denie Infinity, because their groffe senses, who would intrude themselues to bee parties in this difference, can never agree with that which they cannot comprehend: Or as those who denie the life or immortality of the Soule, because they have demaunded counsell of the senses, which cannot approue of things so difficult and hard of disgestion. and so seldome controuerted or proposed: For the eye hath not seene, nor the eare heard spoken of these discourses: neither can Tast, Smelling, or Feeling, give any testimonies thereof. To make them therefore know this Soule, it must be (as Cicero speakes of the Gods to the Epicurians) not a body, but as a body that it had not veines, Arteries or bloud; but as it were veines, arteries, and bloud, that shee was, and that shee was not, that it had not a humane figure, but as a humane figure, not being able to represent the foule vnto vs; no more then Painters, who represent Angels vaider humane shapes and figures. If Beafts could figure themselves out a God, they would make him of their owne forme and shape, not beleeuing (as an antient Philosopher affirmed) that there is any fairer, or better shaped then their owne:

And these men doe the same of the Soule, which they cannot otherwise comprehend or conceive then under that of a body, whose members possesse some place, having her dimensions, length, breadth, and depth, vnder the very image and figure of man, then which they beleeve there is no nobler or elfe, they otherwise beleeue there is none at allis on auteast, that it must be corporall: So if the corporally it must needes bee corruptible as indeede they themselves are wholly computed buthof budy and corruption? And this is the prejudice which the Senfer bring to these who have canfell it to bee be-Issued in the judgement, which they should make of true or falle? But as the minde being farre more busie in motion, and of a larges latitude and extent then the Senfes, hath caufed a more apparant, fenfible, and vniverfall diforder a fo thee will not allowe for good to but onely that which is pleasing and delightfull to her. She hathput new guards overall the goods of Nature, and will not without her permission and consent , that it should bee lawfull for vs to enioy any of them a And yet neverthelesse, among those things which we hold and tearme good, wee priui-

may easily observe and remarke those than the hath charged & corrupted. Those goods which carie the marke and feale of Nature imprinted on their fore-fleads, doe content vs and strishe and appeale by their enjoy ance, the birding defire which hath fo viol lently caused we to re-fearch and seeke them. And contranguise, the others doe but en crease this feruent defire or thirst, which the opinion and vice of our minde harh enkindled in ver The goods which are of his owne invention; does neither appertaine to the minde, or the body; For they are neuters and odifferent: The minde (as it were) commitring adultedy with the body, hath engendered them as la many. Monsters, which participare dombothing both of the one and the other. Of the minde, the estimation, price, and valuers, Of the body, that which they containe in them of materiall and torrestrially That which they have in them of more naturally or of apecial and individually diffe rence; doth not properly belong either to the cine or the othernolitis reportedy. That Mules (who are a third different divisor bealts, which two former hance propagated are incapablent engender Sorhofe goods of may priui-

priniledges, of Nature biwhich detide their Being from fugh different Natures to doct men per of themselves, engender any good dither to the minde, or the body a They are informments, whereafwe indifferently make ween ther to good or enill; and which for the most part forus sucly to forment our vices and passions. But as these good things are penters and indifferent afforthe evill which likewife proceedes of his Artifice, ought not to have greater priviledges and therefore the effect which they produce in was which we searme griefe or paine; cannot be tearmed desibut very wrongfully and abusinely. As imprisonment, banishment, fosse of honours: Poperty offends neither the body, nor the minde, but is the chaine which onely pref-Seth either the one or the other. If the mind complaine, it is top blame, far it belongs to him onely to knowe true or falle; If he fay that riches are good, and ponerty built, the fenfestwill give him the lye therero, for they complaine non, as least if they doe, they doe is a ninfly a life our minde had made this propositions to wit; That the care, or matter of goldigresembles that of earth a or sharedic diffirence proceedes not from the minute ther

of qualities and accidents, were must not appeale thereinto out fentes. Tot if the Eve would congradice this proposition, because the colour of earth differs from that of gold, hee should not be received of beleeved as Judge. If our feeling would adde in his own behalfe, that hee findes the one hard, theother foft; the one imooth; and the other hardh and impollished, yet rewere falle, and it may be shewed them, that it belongs one ly to them; to stidge of good or early, and not of true or falle. Wee must not then by the fame dealon tearme that good or cuil, but which wonely the Senfes will fo pleafe to does not as true or fall in that which it hall please the brinde to ordaine is So then there is mothing dwhich will beare the name and lquality of paint, but the contrary object to ohe inclination of our feeling thereof, as long asings present with him y and doth full fel fibly hind expressively although therewith: So that which is mediocrity, sean be suppor sed and codured by the confrancies of our perman, without all on the ngood moving her, and yet neverthelelle dat without offens formedourrage and works color our felleng Bur lith the exceedes the powers of patience,

there is no goutage for ambitious but will be Articken and beneardowne do the guound by the thunder of Formie griwhereof Indways feare the threatnings, bir the blowes; and happy is he that can prevent and hinder what his feare decence morther effect there of of 1892 will neither rebate nor diminish any thing of fa Wife man, although h in Phalaris his Bull: For felicity confifts in vertue, and his vel O L That He of perfect reason, which wee carie to goodnesse! This Alabaugh meg grains that Mansfelicity confiltain -ik strug which is not absolutely true byes a offe Patible with griefe and pained and , ve) oliwin nary; and although it were rue and reall that checkings one as a snog to were rue and reall that hindreducte voyce of Lawes, buill has scurwith Zenes Scholler, that the noviorof weapons and affaults of paine Ahould more justly hinder vs from understanding the precepts of Philasephie. This Philasephor being belieged by the sharpe points of griefe and paine, freing that it was more perfecation to make him confesse, that it was built then the power of all his swifell neafons were no the contrary, He ingeniously confessed, that

indvas an chilly become all histong and cand rime which he cohad vent phoyed in Blats fourth could not fecure wing from the compensional leffe agains, from the comble and imparient cie which griefe and paine brought him qui Sect forigorous that as one of the plaid in will neither rebate nor diminish any thing of the felicity of a Wife man, although he were in Phalaris his Bull: For felicity confets in vertue, and this vertue is the vie of perfect reason, which wee carie to goodnesse. This realon contenues it felle whole and found in the middes of rackes, torments, and affildions, and confequently this felicity. Teophia-riwise say, that so perfect a felicity is maginary; and although it were true and reall that ndcellarily it is changed by griefe and paint; For the first head heereof, Thay That ha ture hath imprinted in all creatures a delire to compaffe their owne ends, whereunto bein arrived, whey seeme to feele the true bette amountain being from which being effan ged and leparated, they fuffer (if wee may to it fome paine in their intentibility. fimple bodies achie more cally hereunto, h uing nothing in them which com adices the delive. The compounded, is they enclose

cannot accaine to this perfection, Because their delites and objects being different and contrary, bone eannot enfoy his tranquilling but with the prejudice of the others but if it fall out that they are diffolded, and thinded by the fire, then entry one retires to that part, where his defire calls him. But among the compounded, there is none more multiplied then many because it feelings that hature would affemble in him, as in a fmall compendium or Boicome, all that which is selfcially defuled the att full trained to Brother; and Variethe more 3 beaute the forthe being combyned withing the hath brought her delite with her which ending to an infinite object, gives her felfelbuckman reft g and yet lefte to him of whom he with the government and conduction. Therefore man being composed of to many conerary things, hee nourisheth a different and perpetual chiffs warre within him and it is eas it were) impossible for him to apposse it, because the remedy of the one, is the poyson of the other. Headen is the center of light things, and Earth of those which are ponderous and heavile that as the compound of these two ftill obayes the predominate quality. imperfed

quality, in such fort, that hee cannot arive to his centre, without offering violence to the least: So besides the contrary inclination of all the compounds , which dide into the Arusture and fabrique of man of wee must chiefely observe and remarke theforwood of the party Inferiour and Superiour Senfiteres and Reasonable, who incessors by oppose and contradict each other and whereof the one cannot be in his perfect peace and manquil ity except the other bee farre remote and diffant from his; because their obieds being contrary, and distant one from the other a one time they cannot be in divers places, nor much leffe in one and the same place, without quarels and diffention for which coule and reason, man cannot hopefor perfect felicity in his life, fith it ought to bectearm'd of an vniuerfall repole and tranquillity off an Enemie let fire to all the foure corners of a Citic and batter it with an intent to suinbandtake it: can we beleeve it is in peace, inconsidering and fecurity: So the minde being facile di-frant from the allaults and blower of Foil-tune, is not a good confequence of tranquit lity and perfect felicity in will remaine then imperfect imperfect, as man hindlette remaines imper feet, and he should not be man, if he had but one of these parties and priviledges? wherefore we may affirme, what the vie of this perfect reason, should not be this perfect selicity, ifrit ioyne not with her the repote and tranquillity of her companion the body, which hould have the better part in felicity, because it is the true touch flone of good and euilf, as men. Reafon is chambleyframed suchaus ov In the second place I say, what put the cause that felicity consists in the We of perfeet reason and that thee cannot long lyms pathize and agree with paine, because all the ficulties of the Soule in generall, littler accord ding to the motions and alreadens of the body on o Reafon is a matchall and corpor calleeffor, which hath her roote in the foule, aridbulaich canhor, prefect her felies but by the benefit of the of ganes, and the temperate concurrence of the refined spirits of the bloud which if they are of too great a numb benonquantity then they subucrue inbroyle yearconfound themselves, and become brail excelle of winteror steeper And if where bee any defect) sheyddegenerate into capricious relift

nes or weakenesse of braine and failueina tion; But about all, the depends of the good disposition of the organes, the mindelbeing more lively and active in health then ficknes. A fiveet and cleare ayre, and a faire day doth cleare and confolidare the judgement offiat pens our wit, dispelleth melencholly, makes our reason more masculine and vigorbus, and in appendix backesovsnoivillar and thought men. Reason is engenderett mand ogrowes with our bady, their posterbare broughd vp together, and weeknow that its infancielun gour manurity, age, land decrepinden dot commonly follow the age and tempersofthe body: And what then if this body beclaffic Ged with griefe or painey shall shee not faile its What thall wee say of whose whose or ceffe and wielence of paint picaries dienim Lyponing and convultions, which princeddes and happens, because the spirits of bland be ing changed by this violence, docudined themselves from their ordinary course and pur themselves into diforder and confosed in the organd Hosthautheyshinder their regular functions. There is possibilit beautice dome to pure which can hinder this republic or secure it lesse from it albecause it cannot relift

relificitive power of fleeper Bur perfect realist. fublished not due by this well-goughed function of the spirits, for that cealing thee approbability But O yees souther, what will be your felicity in torments in Isyour reaffer for fake you, and play falle company with pour, wharwill then become of this vertue, which no tonger knowes her feller is this it which the what promined fours where the Encarteriaches your and Portane teares and draggestyon by the name; thee will apandon you ar needes and dages not mowether feller bining hen your Enemies gredrened and va nified And yesthell fleet teraffes to weake thevery Tame blowes which our body hath. What hall we lay of the ferom whom the haning Beerie but once ablent, mee neuer hall the Murance to remitte agains . V Discretiff 2 great Poer and Philosopher, By a lone porton coormarpe for the palate of Vertue, gave hill eccation to dillodge, and to abandon the place to folly. Paire Pelicity, how your fauours are difficult to purchase, and case to
loser Will your permit, that letity command, undulibose you to the prejudice of
that formulae and constancie, whereof you themmake professions you layo that you are daughter of Heaven's and can you therefore luffer the affront and diffrace of this daught ter of Earth, Lineage Fortune, that the dragge you Captive, and proudly triumph of your poxles At les Allis this Staigall Vertuo could ingender a degree of leaprofit with some femile feeling; the chereby might make hearly and oppose against Fortung behindres info arre from it as flag harpens it as and maken it more leadible so, the Arrowes change thou at NS: And so thewe more clearth and app parapely how this possion of paint and grine suppes into the superious passy which we reasonable and so infects in within contagion a wee must knowed the the con Hary qualities of which to pensus open all delike the purpose of the purpose of the delivery ther, if they were not attended and agreed by a third party is who participating both of the one and the others doth thereby sprentime them, and appeals their enmitty and content tion and Harurs sould never have some or tyed to many two fuch gonnan without the axide and affidience of arthu Apichais the binet and most subtillet of oud so which hold falls and syn them make

themselves to the abundance and affluence thereofiby the groffest part which is in them. and to the footeby that which is putelled it; and which holds fall, and flayes in this prifon of the body : So that provided that this third be not offended o Man Rill maintaines himselfe: Hegan live without reasons as the Sunne can doctowards vegrand in our Hemi-Sphewer, without enlightning is with his rayes and beames whites hee is eclipfed with fo blacke, and thicke's cloude, that it cannot pierce forth to our eyes; because reason is as rheighe of the Coule, which thines not forth openly and brightly rows p if it meete with any obstacle or interposition. If the legges or armes of a man be wounded, or cut off, he may yet support himselfe, and line of But when this third is excellinely endomaged, and that bee hath forlaken the march athen the body being too veorpulent and maffine, having no more hold fall of the foule, is constrained to forfake and abandon her. This third therefore feruescals, an interpreter both to the orierand the other. Hee gine sthe bo dy to understand the will of the fork and to the Soule, the appetites and defires of the fenfest. All that generally befalls manis digided them.

by this third, which dends to the encland the other their part and portions if paine afflict the body, it spreads and runnes through all the spities to the viery soule 3 has by a dulphurous march, lighted at both ends; and at the fame inflant fers fire cuery where, as well in the superiour as che inferiour part, whicheste offends and lourrageth both theifenies, and reason. Thus paine having theo past and encered into reason; ierthere troubleth there pole, and changeth the felicity of the Stoick So that the voyce of that Philosopher, who cryed out, o Paine, I will not fay that thousand sharpe or evill: is nova sufficient testimony of his victory ouerit. It is a Souldier which hee hathtaken in the middest of the conslict and combat: but yether dragges our Philosopher as his aprisoner after him! A Caprine who spets induries in her Masters sacos is yebno leffe his Slave: Hee who willingly bobeyes non juis more rigordully handled, and the Wife man who armes himfelfo against a vio lent paine or griefe, shath not fo cheaps a bargaine as our schies, betause it is still old done of vs. to incense an lenemie prochobachen his hands the power and meanes revioused vs. To pur this Constance de flucisedepatheedby vd them,

them into a mans hands, to oppose and fight against this strong Enemie, it is to put Her. cules his Club into the hands of a Pigmee. The Weapons and Armour wherewith they loade our weake shoulders, doe beat vs down and kill vs with their weight. It belongs to none but to Socrates, to weare this Corflet; or to manage or play with the weapons of Achilles, and to accustome our selves to it, we must vigorously assayle and assault Fortune, neuer to make truce with her; to prouoke and dare her to the Combat, with a firme footing and refolution, with the sweat on our front; to fup duft into our mouth, to make vs drunke with her wounds; by little and little to fortific our stomack, as another Pill of Methridatum, against the poyson of valooked for accidents, which may corrupt our health. I meane the peace and tranquillity of our felicity. lity of our felicity. ments and actives wherew

embellish and adorne free: and I know not if the Gods entire not the condition of men; for the price of the like recompence. This cream as it is painted out by States, hash furnered free and graces, that if this I mage could hear it felte in our breast, and receive

ute

them into a mans hands, to apport and inche

Mans life is a harmonic, composed of so many different tones, that it is very difficult for Vertue to hold, and keeps them still in tune:

Finde that the Poets doe exceedingly ling, and paint forth the prailes and beauty of Venus: That commonly they lend Arrowes to this young Cupid, which are sharper then those he caries about him in his quiver, and that their true naturall beauty is nothing in comparison of those they borrow from this strange painting and falle decoration: But it feemes to mee, that Philosophers doe no lese by their wifedome, for the hath nonformuch beauty or excellencie naked, as by those ornaments and attires wherewith the Stoikes embellish and adorne her: and I know not if the Gods enuie not the condition of men; for the price of the like recompence. This Vertue, as it is painted out by Scneca, hath such enchanted fures and graces, that if this Image could heat it selfe in our breast, and receive

Life ill ourgaines by the Callone of digenin as hereentode the Statue of Riginalish, diet by thu famone of Menus : The leepe that the felicity and fivennelle thereof suwould wird out hopes and defires of The beyers and thornes which they place on the approaches and aduenewes blierebf, and those extreame difficulties which they purisefore in coarine to this last point; is the todaly meanes which they viel to cour rheinfecters; and confequently to conceale the waring of their Art. Let vs not bee to ambitibus to advance and elevate our schoes so high for those who see and perceiupits will easily midge, that their wings are by farre too weake to fecond and make good for audacious workight. The promise more then we can performe, is the part of an Ignorant and to hope for leffe then we dight, is that of a Noulce or Apprentice. But to hope and not corpromise our felues, but that which twe gean, is the act of an experienced and wife man. Let vs not therefore thinke that the point of felicity, where-vnto this morall Verme can raife vs. is about the ftormes and tempelts of Forinne. All which the can does to call anchor in the middest of the tempestar in the meane time, drawe X

rime, the vestelling withstanding will still be toffed with the waves and billiowes there of If affliction elepaine affault us non; wee shall the remaine invide ible and victorious: bur if Foremeraffaile and bord with there, the then beares downer, and ruinethall our defenges For reason; is wonderfully tender and courceous to paine : Sheel knowes hor how to fight with her, but with words . Shee is a woman who hathnorother offensive wear ports, ibut inimies and obstinacion And yet it wee enforced jour situes to arme to the degree of whis Verme as the is, welc'hould then very often be in repole and tranquillity; and might enjoy felicity, whereof wee are capableig At least, knowing her imperfection, we should the as the Famer, who hides his groft fest land obscurest colours wnder his fairest, and most liveliche Wee should compell our selves to cover the misery of our misfortunes, by the imppinesse of those which se cond our desires a Forto promise our selues fo perfect and compleas a contentment, that the approaches and aduenewes thereof, bee not croft by forme affication or displeasures wo should therein counterfeit a true Mountes banke, who pretends and affirmes, that he can drawe time

drawe authorh from wonwithout feeling or paine. Mohaburoufn He hath Something in her . I know not how bitter and in the Ble. both in her beginning and end I commend and highly praise that Philippher, who peodeedes in the purity of his Toole, and not he who purposely shewes his conceptions - but who strikes home, arangeth his reasons orderly, and speakes freely what hee thinkes Len his life be conformable to his writings. and if it be possible , the his effects teach his owne ndes and inftructions for her common easily cureothers, who is not able of capable to comfort himselfe Pencept he passe for a hired Sophister, orason or Philosopher ! For wifedome must exhaust from the profundity of our foule, (as from the Well of Democritus,) all that which is truth, or at leaft which feemes fo to vs. For if abuse or flattery Breuaile, or penetrate for here with vs, there will nothing then remaine either found of entire in vs. To promise a complear and peffect felicity without the fauour of Fortune, is that which I cannot doe; and to thinke, or pretend to doe it any other way then by vertue, is a designe too defective and ridiculous. To receive the facours of Fortune, by the dor X 2

dore of Vertue, and not to let obem depair from you, but by the fame passage is in my opinion the onely incomes to give entrance to repose and tranquillity a but Here our coul rage must not faile ivs at neede. Let vs for low the point of this naturall defire, which wee feele in vs, as a small and weake sparke, which may be enkindled and enflamed, till it growe to a greater and purer light, and then ferue ws as a guide inclo generous an enterprife. There is none but in some som feeles, and cherisheth Vertue, with a hope to ob taine and enjoy her: But wee may fay of her as isocrates of the Citie of Athens, what shee was pleafant and delightfull, in the fame nature and manner, as faire Strumpets of Cur tizant, with whom men onely loue to passe their time with, but not to wed them, or reside with them : Right so, Vertue is beloved and courted of all the world, to passe our time with and onely for shew and oftenta tion. But no man takes her to his wife, and espousethater, Weetbrare herdomous lips, but not in our heads, and in our speeches and writings but not in our actions of For wee must water and colour lour soule therewith. If wee thinks, or appears feeld the effects of rob

true

some felicity, which mult not be as wee hips pole, a loyloonteined through the opinion of a falle good, gibierned without rule ordif cretion; but a constant and setled pleasure! agreeing in all chings, and in all places with her felfer Andrhis is the mold fiblimeland eminent'st place I; where the wisedome of man endenoureth and firmes to arine : Wife. dome which yer can neuer eleuate him fo high, but that hee shall still feele and knowe himselfe to bee man. Hee cannot take himfelfe from himfelfe, nor escape those his naturall defects and qualities but that dies shall Mill receive some mortall, not an least some fenfible blowes and alfahlts whereof. The windes beate and affaile the highest Towers and Turrets, Emily pardonerhinds the higheft, braueft, or most solide wittes and Judgements: but contrariwife, as the meetes with a barren and empty wit, discharged of passions; which seemed formerly to prouoke and animate her, flee thereby then thinkes, the hath the more right to possesse and enjoy its place: As a Pipe or Butt is emptied, fo the winde and ayre succeedes in place of the wine: And by the same measure that wee make the greatest and grossest imperfections

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equiditill and dreame away from the nature of man: Wanting ariues in the place thereof. where thee extends her felfe enery way at large, and refides and dwells with farre more dales And to conclude, what priviledge or aduantage in cherwe can give to man, who is like our selves, or what Honburs weeken render or yeeld either to him, or ronour dome which yet can notice elevate besulth high, but that heeft all this feele and knowe himfelfe to bee man. Hee cannot take him--na Man is nothing but a dreament mon stell Ilad Who feedes, and gnames on lyes extreame. Smolin his best state constant never ! turbor His orlT A shadow which the morne dispelleth, dilea 219 A lightning that a cloude refelleth, de bnive -ilg Whofe being, and not being, a moment feuer. brunel, or mon folidewirtes and Judgements : burcount SINI a the meeters with a barren and emprestrias licharged of pallile et on an erly to prouoke sweby then thinkes. the harh the more reflecto posselle and enjoy is place: As a Pipe or Butt is empried, fo the vinde and ayre facceedes in place of the wine: And by the fame meafine that wee make the greatest and groffest importections

